

Wilbur M. Smith

The Increasing Peril
of Permitting the
Dissemination of Atheistic
Doctrines on the Part of
Some Agencies of the
United States Government.

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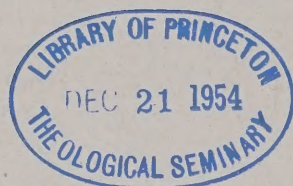
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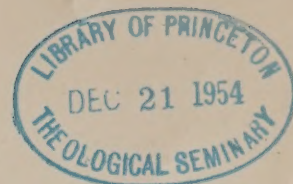
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of the United States Government

by

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WILBUR M. SMITH

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Contents

THE PRESENT CRISIS IN OUR NATIONAL LIFE - - - - -	5
BROADCAST PERMITTED OF ATHEISTIC DOCTRINES - - - - -	6
ANTI-THEISTIC PROGRAM OF UNESCO - - - - -	9
THIRTEEN COLONIES FOUNDED BY GOD-FEARING MEN - - - -	15
OUR FIRST EDUCATIONAL INSTITUTIONS -	
BORN IN THE CHRISTIAN FAITH - - - - -	23
EARLY CHRISTIAN JURISTS AND STATESMEN - - - - -	26
RESOLUTION IN CONGRESS RECOGNIZING GOD - - - - -	28
CHRISTIAN INFLUENCE IN THE CIVIL WAR PERIOD - - - -	29
CHRISTIAN TESTIMONIES IN OUR CENTURY - - - - -	32
WHAT IF ATHEISM SHOULD DOMINATE OUR NATION? - - -	37
REFERENCES TO SOURCES - - - - -	41

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercises lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:23, 24).

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his inheritance" (Psa. 33:12).

The Increasing Peril

Of Permitting the Dissemination of Atheistic Doctrines on the Part of Some Agencies of the United States Government

"Our Faces Sternly Against Any Creed of Godlessness"

AT THE OPENING session of the Eightieth Congress of the United States, Friday, January 3, 1947, the Honorable Joseph W. Martin, Jr., of Massachusetts, was elected Speaker of the House of Representatives. His address on this occasion was memorable for a number of reasons, one of which especially concerns us in the discussion of the subject which appears as the title of this brochure. Almost at the beginning of his message, he noted that the Eightieth Congress "comes into existence in a time when most of the world lies crushed, broken, and in waste from the ravages of the most terrible war mankind has ever experienced. Orderly government has, to a great extent, lost control in many countries.

"Millions of men and women—and little children—are still displaced far from their native homes; they are still hungry; they are still dazed by the enormity of the horrible disaster which has wrecked their lives, laid waste their native lands, left them without homes, and, in many cases, bereft of loved ones.

"Those millions of war-stricken peoples turn to the beacon of freedom and security, which, thank God, still burns brightly in the United States of America—sending its gleams of hope to the furthestmost points of the world. If the torch of freedom and progress

in the United States should flicker out, the world would be left in darkness. Therefore, for the sake of the world—of civilization; for the sake of those millions who have been crushed under the juggernaut of war; for the sake of our own future we must keep the torch of freedom and progress alight in America.

"So help us God, it is not going to flicker out."

These are wholesome words. But it is with the closing sentences of Speaker Martin's address that, as a Christian, I was most impressed—even surprised. In fact, the reading of the *Congressional Record*, for this Eightieth Congress, i.e., such issues as have thus far appeared, have (for me) unexpectedly revealed a powerful Christian element in both Houses of Congress, an element which I hardly suspected at such a time as this. In part, these are his closing words: "Only a strong, sound, solvent, free America can help rescue the world. Never in the history of the world, however, has there been a greater opportunity for any nation to lead other bewildered and confused peoples toward the path of freedom and Christianity as is offered us now.

"The greatest influence for good, for freedom, for spiritual, cultural, social, and economic progress on the rest of the world will be found in how we, in America, solve our problems.

"We must face up to the challenge of this high purpose to save ourselves, and to help save the rest of the world from despotism, economic chaos, social confusion, and final utter destruction of all that makes life worth while.

"We must set our faces sternly against any trend toward any weakening of religious liberty and influence in our civilization, or any sacrilegious creed of godlessness. We must stand firm and unyielding against any doctrine which would seek to persuade the people to cast their high ideals and their reverence for God aside, and embark upon a materialism which would substitute the state for the Deity.

"The Declaration of Independence was founded upon faith in God. The Constitution was builded upon it. The pillars of our liberty and progress rest upon it.

"God give us the strength and the wisdom, the will and the faith to go forward to meet and solve these problems, and save for ourselves and posterity all that our forbears so nobly sacrificed to provide for us."¹

I take it that Speaker Martin expresses the views of most of the members of Congress, and if he does, this means that the leading statesmen of our country are determined to oppose any contemporary drifting on the part of our nation in the direction of atheism and a denial of the reality of God. Such affirmation of loyalty to God, and firm opposition to any denial of Him, are not something new in American government, but only the reiteration of that which has been believed in our country, frequently declared, and often recorded in legislation, for the last three hundred years, since the coming of the Pilgrim fathers.

The Recent Ruling of the Federal Communications Commission Permitting the Broadcasting of Atheistic Doctrines Over Radio Stations in Our Nation

IT IS A STRANGE contradiction and a very serious one, for, if not corrected, it can lead to national spiritual disaster, that while our Congress frequently gives expression to the necessity for maintaining our faith in God, and reaffirming our Christian convictions, some agencies of the United States Government, in whole or in part supported by funds of the United States government, are officially declaring that atheism has a right to be heard, for certain reasons, publicly heard, and finance bodies of delegates who deliberately affirm an atheistic position.

I wish here to present the evidences relating to two such occurrences in our national life during the year 1946. The first relates to a decision of the Federal Communications Commission of July 19, 1946. I have before me the official verdict of the Federal Communications Commission, and not garbled extracts from it reprinted in some of our periodicals. (I have not seen anywhere a complete reprinting of this opinion, in any periodical or newspaper, which is quite strange, considering its importance.)²

On March 27, 1945, Robert Harold Scott, of Palo Alto, California, filed a petition with the Federal Communications Commission, asking for the revocation of the licenses of radio stations KQW, San Jose, California, and KPO and KFRC, both of San Francisco, California, on the ground that these stations refused to allow him time "for the broadcasting of talks on the subject of atheism." The memorandum of the Commission, conveying its decision, states that "it is petitioner's contention that the question of the existence or

non-existence of a Divine Being is, in itself, a controversial issue." This contention in itself will seem to many of us quite amazing, and that the Federal Communications Commission recognized this argument as valid carries a very serious implication.

Let us now turn to those paragraphs of the memorandum of the Commission in which these stations were directed to give Mr. Scott time for discussing atheism. Though they are not numbered in the memorandum, it is believed the following enumeration of major points is correct.

First of all, the principle is laid down that freedom of speech "cannot be predicated on the mere popularity or public acceptance of the ideas sought to be advanced. It must be extended as readily to ideas which we disapprove or abhor as to ideas which we approve." Of course, these phrases raise the question, a delicate and complicated one we will admit, of what are the proper bounds for freedom of speech. The phraseology—I am not a lawyer, but as a layman—seems to me, to express a dangerous idea. If this principle is carried out, does it not mean that though we may "abhor" propaganda for the overthrow of the United States government, we should, nevertheless, permit such a program to be discussed? Does it not mean that though we might "disapprove or abhor" obscenity, vulgarity, and arguments for immorality, we must nevertheless give others the opportunity to advocate these ideas? Does it not mean that a man has a perfect right to argue for polygamy in the United States? There *are* some ideas which the United States government abhors strongly enough that those who advocate such principles find themselves on the way to the penitentiary.

It is the second point which is raised in this

memorandum, however, that is the most radical and far-reaching of all. It reads: "It is true that in this country an overwhelming majority of the people profess a belief in the existence of a Divine Being. But the conception of the nature of the Divine Being is as varied as religious denominations and sects and even differs with the individuals belonging to the same denomination or sects." After a paragraph setting forth different conceptions of God, all of which are *not* "differing conceptions," as the memorandum wrongly states, the conclusion is drawn that "so diverse are these conceptions that it may be fairly said, even as to professed believers, that the God of one man does not exist for another."

I think that millions of people in this nation will agree that this last statement is a gross misinterpretation of the conception of God held in this country. It is *not* true that "even as to professed believers" each man holds a *different* conception of God, fundamentally speaking. One can lay it down as a proposition that cannot be contradicted by evidence, that by far the greatest majority of people who call themselves Christians in this country have a *uniform* conception of God, so far as the major aspects of His being are concerned. Let anyone take, e.g., the theological textbooks of all the evangelical denominations of our country—Episcopal, Methodist, Baptist, Presbyterian, Reformed, Lutheran, etc.,—yes, and the Roman Catholic textbooks also, and open these volumes to the pages which discuss the doctrine of God, placing them side by side on a long table, and one will discover that the nature of God, the attributes of God, the uniqueness of God, His eternity, holiness, righteousness, justice, His omnipotence, omniscience, His sovereignty, His love and goodness, will all be

uniformly acknowledged and quite similarly expressed. India may have its three million gods and goddesses, but America does not! She knows only one God, Jehovah of Hosts, the Creator, the Everlasting God.

Let it be recognized that there are some religious groups in our country who do not acknowledge allegiance to the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, the Lord God Almighty, yet the great majority of Christians, millions and millions of them in our country, today, as in the nineteenth century, and in the eighteenth, and at the beginning of our nation, in the seventeenth century, have believed and do believe in the same God and recognize the same characteristics of that God. It is not true that among these believers "the God of one man does not exist for another." I am talking here about people who believe in God, not those who deny His existence or call God an impersonal Power, or a Process, or pantheistically identify Him with the world. I am talking here about those millions of Christians who believe in God.

The memorandum of the Commission then goes on to say that one man holding one view of God may call another man an "atheist" who does not hold the *same* view of God, that, e.g., (the memorandum continues) Jefferson and Jackson were labeled atheists, and Lincoln with them, and would "be barred from access to the air to express their own particular religious philosophies." Now this is confusing the issue. Jefferson and Jackson were no atheists, and Abraham Lincoln was far from an atheist. The personal faith of Abraham Lincoln we will consider later.

Thomas Jefferson was by no means a Christian, and, of course, no one can ever make out that he was. Many of his statements about

Christ and the Bible, and orthodox Christianity would make a Christian believer shudder. But orthodox Christianity is not the issue in this memorandum of the Federal Communications Commission. It is a question of atheism, and Thomas Jefferson was no atheist, nor did he want to be called an atheist. He himself, in a letter to John Adams referred to "the God whom you and I acknowledge and adore, the creator and benevolent governor of the world."^{2a} In a letter to a namesake, Thomas Jefferson Smith, Jefferson gave the following rules: "Adore God. Reverence and cherish your parents. Love your neighbor as yourself, and your country more than yourself. Be just. Be true. Murmur not at the ways of Providence."^{2b}

The one who has examined Jefferson's religious views most exhaustively is Dr. Adrienne Koch, and her conclusion is one which all facts in the case confirm: "In the face of this mounting evidence, it seems singularly misdirected to attach any significance to the equal inaccuracies of claiming Jefferson for some special sect, and for relegating him to the ranks of 'atheistical unbelievers.'"^{2c} Jefferson might be called a deist, or a unitarian, but he can never be called an atheist, and when he is so called, the charge is incorrect. If the Federal Communications Commission wishes to argue in favor of atheism, it cannot do so by using the writings of Thomas Jefferson.

As to Andrew Jackson, whatever might have been his religious views of his earlier days, it is well known to all students of American history that General Jackson had a wonderful experience of genuine conversion in 1839, when he was 72 years old. In fact, James Parton, in the most exhaustive life of Jackson ever written, devotes an entire chapter to the subject, "General Jackson Joins

the Church." In this he says that for the last six years of General Jackson's life, "he spent most of his leisure hours in reading the Bible, Biblical commentaries, and the hymn book. Nightly he read prayers in the presence of his family and household servants."^{2a} It is strange that the Federal Communications Commission, instead of using unfair and inaccurate insinuations about opinions of Jefferson, Jackson, and Lincoln, did not bring forth some facts proving their faith in God. The memorandum of the Federal Communications Commission will mislead a misinformed public.

The problem before legislators in the United States today regarding atheism is not how the word "atheist" was used among the *Romans* two thousand years ago, in their attacks upon the early Christians, as this memorandum proposes, but by the meaning of the word as defined now in our dictionaries of law and as it is used in our courts of law now. Thus, for example, in the older *Law Dictionary* of Bouvier, the definition for atheist reads: "One who denies or does not believe in the existence of a God."³ In a later standard legal work, the definition is given that was used in the case of Gibson vs. The American Mutual Life Insurance Company, "an atheist is one who does not believe in the existence of a God."⁴ This was the meaning which Mr. Scott accepted when he said he wanted to broadcast atheistic ideas, and it confuses the issue when the Federal Communications Commission tries to make out that an atheist is anything else but a man who denies the existence of God. This is how the law defines it today, and this is the meaning Mr. Scott, himself gave to the word when he asked permission to broadcast on atheism over certain broadcasting stations.

In the answer to this petition of Mr. Scott, by attorneys for the defense, Dow, Lohnes and Albertson, of Washington, D. C., it was stated (in part)—"That the United States of America is a Christian nation, and has been so recognized by the courts of the land, is not open to debate. The management of KQW did not, therefore, consider the proposed atheistic broadcasts as presenting a 'controversial' public question."^{4a}

The Non-Christian Program of the United Nations Educational, Scientific, and Cultural Organization

THAT THE ASSEMBLIES of the United Nations, and their far-reaching decisions and their increasing mountain of publications should give no attention to the existence of a Divine Being, I suppose in this materialistic age is not too surprising, though we deeply regret it. We would expect that departments and agencies created by the United Nations should likewise partake of this irreligiousness, but when an agency of the United Nations in its assemblies openly declares that God is dead, then it behooves that great body of American citizens, who still believe in a living God, to express their strong disapproval of such public, universally publicized statements.

I am referring now to the recent conference of the United Nations Educational, Scientific, and Cultural Organization, generally referred to as UNESCO, which will probably play a greater and greater part in the thinking of the peoples of our bewildered day on both sides of the world. As an illustration of the significance of UNESCO, as seen by the Honorable William Denton, Assistant Secretary of State, who was an official delegate of

the United States to the UNESCO conferences in Paris in December, 1946, the following sentences will be sufficient.⁵ Reporting on the Paris meeting, he said: "Behind many of the assembled scholars, scientists, educators, and administrators of cultural agencies, stood their governments seeking to advance and protect specific national interests.

"We of the American delegation learned once more that power in today's world is not merely economic power and military might. Power also lies in the field of ideas. As older empires lose economic and military power, and as new ones emerge, they are eager to gain strength on this new frontier—the frontier of the mind.

"There is abroad in the world, among ordinary people, a deep if vague yearning for the ends UNESCO is designed to serve. The ordinary people of the earth want to understand each other, and to understand the best of each other. They know that such understanding will minimize the risks of war. The unspoken hopes of millions are thus centered on UNESCO'S goals, even though today UNESCO is virtually unknown. But it is dedicated to the service of ordinary people everywhere and, it secures leaders that understand this, UNESCO will derive vitality from the people.

"The world now has at its disposal, for the first time in history, instruments of communication, and of education, that make possible the development of what Archibald MacLeish calls a planetary culture."

Months ago when this agency of the United Nations was announced, many began to wonder what they would do when they came face to face with the problems of religion, and asked themselves frequently, "Who will be the head of the United Nations Educational, Scientific, and Cultural Organi-

zation?" This body has potential possibilities in the realm of education beyond, it would seem, any other group ever formed on this earth, for it has behind it the United Nations whose decisions are really going to determine the destiny of most of the peoples of this earth while civilization remains, at least until another war, and this particular body will certainly be given opportunities for proclaiming throughout the world in every language of civilized nations, and through adequate channels of the printed page, whatever decisions it may render, whatever programs it may think worthy of being carried out for the educational, scientific, and cultural improvement of our fear-ridden, bewildered human race.

Well, we did not have to wait long to discover who would be the head of this organization. In their meeting, held in Paris, on December 6, 1946, in a secret session (and why secret I do not know), Dr. Julian Huxley, the British biologist, was elected Director General for a two-year term, having been before this Secretary General of the Preparatory Commission. Of the twenty-seven voting members present at the primary session, three voted against him, while two abstained. Lebanon, Syria, and Ecuador did not assent.

There can be no question but that this gifted, brilliant, internationally known British scientist will exercise an enormous influence over this body, and certainly men of the type that were elected to this commission which voted on Dr. Huxley knew something of the man for whom they were voting. They unquestionably know that he is definitely not only an enemy of the Christian faith, and really a bitter opponent of the Bible as any revelation of truth, but he is an outspoken denier of the existence of a living and per-

sonal God.⁶ I think we ought to give some consideration to this, because in two years Dr. Huxley may be the responsible initiator of a number of decisions, and I am sure he is not taking this position just to be a figurehead or for any particular notoriety. He is not the kind of man that delights in remaining silent, nor does he fail to have courage to speak out his convictions.

Nearly a quarter of a century ago, in his *Essays of a Biologist*, published in 1923, Huxley said, "It is impossible for me, and those who think like me, to believe in God as a person, a ruler, to continue to speak of God as a spiritual being in the ordinary way."⁷

In another work, published in 1941, he says, "The scientific approach renders either futile or illogical all straightforward personification of divinity."⁸ Of course, to deny God a personality is to deny God. A God who is just the wind is no God at all, you and I would agree.

In a recent article, Huxley even declares that we ought "to cease tormenting ourselves with questions that ought not to be asked because they cannot be answered, such as questions about the the cause of creation or ultimate reality."⁹ In fact, this new director of an organization for the education of a new world has actually suggested that we perhaps would do well to go back to the paganism of the Greeks. "One of the obvious attractions of the Greek paganism was the variety of human actions and expressions which it could accommodate within its boundaries. Free from the necessity of propitiating or imitating a unitary being, a modern religion could revert to that rich variety."¹⁰

Since reading the first galley sheets of this brochure, a remarkable confirmation of all that has been said of Professor Huxley's views has come from the press. It bears the simple title, *UNESCO: Its Purpose and Its Philoso-*

phy, and is written entirely by Julian Huxley, under whose name appears the designation, General Director, United Nations Educational, Scientific, and Cultural Organization. Inasmuch as this document will no doubt create an enormous amount of discussion and stand as the first presentation of the philosophy which UNESCO will follow, we should give it some careful consideration. The most astonishing fact of the whole volume is that under the heading, "A Philosophy for UNESCO," the theory of evolution should be set forth as primary. In a long detailed argument of over 3000 words in fact, Huxley says that the philosophical basis of UNESCO "must be evolutionary as opposed to static or ideal humanism. It is essential for UNESCO to adopt an evolutionary approach. If it does not do so, its philosophy will be a false one, its humanism at best partial, at worst misleading."^{10a}

That this basic philosophy of evolution is considered to be directly opposed to Biblical teachings concerning creation, Huxley himself explicitly states, for he says that "One of the permanent elements in the body of scientific knowledge . . . is the fact of evolution as against special creation." He elsewhere speaks of "the philosophy of evolutionary humanism."^{10b} This word humanism is a favorite one with Huxley. He says, "The general philosophy of UNESCO should, it seems, be a scientific world humanism, global in extent and evolutionary in background."^{10c} Again and again he insists that all dogmatism and dogmatic views must be given up. "We must eschew dogma—whether it be theological dogma or Marxist dogma, or philosophical, or any other form of dogma."^{10d}

Elsewhere it is true he does speak of "the heights to which the religious impulse may bring man," and he admits that "the Christian introduction of the idea of general al-

truism as opposed to tribal solidarity."^{10e} But no where is God referred to as existing; no where is there any dependence upon a divine ruler of the world; no where is there, of course, any indication that man has an eternal destiny, nor that the world depends upon God for its origin and maintenance. He does not anywhere recognize the values of Christian faith, but, strange to say, he proposes that there should be a careful examination of "physiological and psychological mechanisms involved in the bodily exercises of Hindu yogis."^{10f} Is it not strange that Huxley can take deep interest in yogis, but no interest in the faith that has dominated the Western World for 1700 years.

Again and again Huxley insists that there must be a "single world culture,"^{10g} and this means, of course, that there must be a marshalling of all religious faiths for the recreation of an eclectic religion, stripped of everything supernatural, and without any recognition of the uniqueness of Christ. This is what we might have expected, but if it represents the philosophy of the nations of the world as they attempt to come together during the next generation, then we are in for a universal atheism, a global atheistic movement such as the world has never known. In this booklet there is one tragic confession: "At the moment it is probable that the indirect effect of civilization is dysgenic instead of eugenic; and in any case it seems likely that the dead weight of genetic stupidity, physical weakness, mental instability, and diseased proneness which already exists in the human species will prove too great a burden for real progress to be achieved."^{10h} One would think with a despairing outlook like this, that it would not be a disadvantage to turn to a God of infinite power who can change, and reclaim, and remake men, for His help, and mercy, and grace.

When the charter for UNESCO was being discussed in November, 1945, the delegation from Panama proposed that the name of God, a simple phrase expressing the idea of God, should be inserted in the preamble. This was overwhelmingly voted down, Panama gaining no support, except from a sister state, Colombia. One of the most vigorous opponents of such an effort to insert the name of God in the preamble to this cultural, educational organization was none other than Dr. Archibald MacLeish.¹¹ Dr. MacLeish was Director of the United States Office of Facts and Figures from October 1941 to May 1942, and later Assistant Director of the Office of War Information, the Librarian of Congress from 1934-44, the Assistant Secretary of State from 1944 to August 1945, and chairman of the American delegation sent to London to draw up the final charter for this world organization. So, one of our leading intellectuals, representing this Christian nation, vigorously opposes even the recognition of God in a charter of an organization devoted to educational work!

The first public meetings conducted by UNESCO were held in December, 1946, in Paris. According to the most detailed account which I have yet seen of these meetings, the outstanding address of all those days was the one delivered at the Sorbonne, Monday, November 4, 1946, by M. Andre Malraux on "Man and Culture." After an introductory sentence, Dr. Malraux opened his address with these words: "At the end of the nineteenth century, the great tragic voice of Nietzsche uttered again over the archipelago (Europe) the words, 'the old God is dead,' giving to them all of his expression; this meant that there was hope for the royalty of man; the problem presented being of knowing, on this old land in Europe, whether or not man is dead"^{11a}

I cannot find anywhere in this address, even the slightest hint that the speaker disagrees with Nietzsche. The address is almost a wail of despair. Is UNESCO going to officially adopt the verdicts of the insane, God-hating Nietzsche, and is its literature, soon to appear on the racks of our public libraries and college libraries, going to be used for the propagation of those diabolical teachings which were at the root of Germany's nineteenth-century, egotistic philosophy, working out in principles of ruthless barbarity, resulting finally in the collapse and utter ruin of this once great nation? Are these teachings, which have already borne such ghastly fruit, now to be disseminated by UNESCO, paid for in part from the treasury of the United States government?

The *New York Times* for November 13, 1945, carries the statement that among the advisors for the UNESCO will be Dr. Alexander Meiklejohn, who is by his own writings a confessed atheist. Dr. Meiklejohn was an instructor in Philosophy in Brown University for fifteen years, and Professor of Philosophy in the University of Wisconsin from 1926 to 1938. In a recent book of his, which carries the title *Education Between Two Worlds*, Professor Meiklejohn makes this daring statement: "It is by the authority of that principle that one questions the existence of God . . . and if God does not exist, if the assertions about Him are myths, then the very presence of those myths is a fact of supreme importance for our knowledge of mankind . . . Who wrote the Bible? It seems clear that God did not do so. Nor did He inspire men to do it. But that implies that the aspirations of the Bible were created by men, created by their own unaided efforts."¹²

Nothing that I have seen so emphasizes the important place the United States expects to

play in the UNESCO as the *Information Bulletin of the Library of Congress*, January 21, to 27, 1947, which contains an appendix of over 5,000 words fully devoted to the report of the Program Commission, adopted by the UNESCO General Conference in Paris at the close of 1946. The utterly humanistic philosophy pervading the entire report is clear on every page.

"UNESCO will contribute to peace and security by promoting collaboration among the nations in the *preservation* of men's knowledge of themselves, their world and each other; in the *increase* of that knowledge through learning, science and the arts; and in the *dissemination* of that knowledge through education and through communications generally. This last function, given the present distressed and critical state of the world, would seem to be the most important, though not necessarily the most urgent. There are great areas of the world in which the preservation of men's knowledge of their world and of each other is crucially important. Unless the institutions of learning can be restored in those countries in which the malice and superstition and ignorance of the common enemy destroyed them, it will be impossible for men and women and children to pick up again their lives as human beings.

"*The present educational inequality between nations represents a danger to the peace of the world which cannot become ONE if half of it remains illiterate.*"

"Such a program will involve, in addition, new forms of education, especially for adults in agriculture, health and citizenship. The first step in this great project will be the appointment of a panel of experts, most of whom would not be permanent members of the UNESCO staff. On invitation, they will assist in the development of programs of education, making contacts with workers in the field.

"A second major project intended to facilitate communication through the channels of education is the proposal for a comprehensive revision of textbooks and related teaching materials. This project calls for a clearinghouse for the collection and dissemination of information on the revision of textbooks, starting with the accumulation of the most commonly used textbooks. Necessarily involved in this proposal is the assumption by UNESCO of a responsibility to report to the General

Conference and to the United Nations and the world at large any instances of the misuse of textbooks which might be considered to constitute a danger to the peace.

"The first of these proposals is the proposal for the establishment of a world-wide network for radio broadcasting and reception. It is not suggested that UNESCO should embark immediately upon undertaking of such scope and cost.

"The principal proposals for activity in the field of *increase* of men's knowledge of themselves, their world and each other are to be found, as would be expected, in the fields of science.

"Again it is proposed that UNESCO should examine the philosophic problems of the time. It is agreed, of course, that UNESCO must not be committed to a dogmatic position in any field or to a philosophy which would exclude other basic philosophies directed to the human and humane ends to which UNESCO, by its constitution, is devoted. The philosophic problem of UNESCO is the problem of finding common ground for understanding and agreement between diverse philosophies and religions. This is a new and important problem for philosophy directly related to the cause of peace. It is proposed that it should be the subject of discussion in a conference of philosophers to be called in the year 1947."¹³

I have seen no criticism anywhere of the pagan, humanistic tone of the UNESCO program in any newspaper in this country, though there may have been some. What I have seen astonishes me—an *approval* of its attitude toward religion in *Christianity and Crisis*, which calls itself a "Bi-Weekly Journal of *Christian Opinion*." In an article on UNESCO by Miss Elisabeth Anthony Dexter, who was sent to Europe as a representative of the Church Peace Union and World Alliance for Inter-friendship throughout Churches, she acknowledges that "some Christian groups object that it is humanistic and that it does not give sufficient recognition to Christianity." This is her reply and with this she concludes the article: "An organization which is trying to reach all people (less than half of whom are Christians) cannot align itself,

even by implication, with any one faith or with one interpretation of life. Surely there is the highest authority to believe that the attempt to care for children, to shed light in dark places, to increase brotherhood, and to establish peace is one that would commend itself to the Founder of Christianity."¹⁴

I think just here we ought to give the Preamble for the Constitution of the United Nations Educational, Scientific, and Cultural Organization, because we will soon be investigating the Preamble to our Declaration of Independence, and the contrast will be found to be almost unbelievable. "The Governments of the states parties to this constitution on behalf of their peoples declare that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed; that ignorance of each other's ways and lives has been a common cause, through the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war; that the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality, and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races; that the wide diffusion of culture, and education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfill in a spirit of mutual assistance and concern; that a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be

founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."^{14a}

In our Declaration of Independence, we begin by recognizing God; in the Preamble for the Constitution of UNESCO, God is never mentioned, but it begins with a recognition of the goodness and sufficiency of man. That UNESCO is setting out to educate the entire world, and is undertaking a vast program for doing so, may be clearly seen from all of its publications thus far appearing. In fact, in the *Public Opinion Quarterly* for the winter of 1946-47 is the first of two articles on "UNESCO's Program of Mass Communication,"^{14b} extending to over twenty pages. They intend to promote their doctrines by radio, by the establishing of libraries, by publications, by conferences, etc. How much will be spent on this atheistic world education? Well, the budget for this year is \$6,950,000, of which the United States pays \$3,000,000, in addition to \$500,000 as part of a revolving fund of \$3,000,000. But this is only a beginning. The report of the United States National Commission for UNESCO, which is made up of eighty distinguished citizens of our country, including a number engaged in religious work, says: "The budget of UNESCO cannot now be estimated. The National Commission believes, however, that a budget in the amount of a billion or a billion and a half dollars or even more might well be justified, if practicable and useful projects requiring such expenditures presented themselves. The National Commission pledges itself to support the Organization to the limits of its power as far as the contribution of the United States to the budget of UNESCO is concerned."^{14c}

With such evidence as this before us, which cannot help but prove of a most ominous as well as tragic nature to the millions of

people in this country who are devoted followers of Christ, and are trying to find, to know, and to do the will of God, I would like in the following pages to examine, though briefly, the records of the early days of what is now our glorious United States that we might see something of the faith in God which our forefathers had when they came to the shores of our land; of the faith in God and Christ and in the Bible, which the early legislators of the original thirteen colonies had when they drew up their various constitutions and laws; of the faith which dwelt in the hearts of the father of his country, and that great body of men that laid so wonderfully the foundations of the new republic during and immediately following the War of Independence; and something of the faith of a few of the great men who, during the nineteenth century, molded the thought of our land in legislation, in education, and in war, with the hope that a re-examination of the strong, undeniable Christian elements that gave such power, courage, and nobleness of purpose to the founders and early builders of our nation, might be once again acknowledged as the only faith which can maintain us as a great, powerful, undefeated Christian nation, in this hour which all believe to be one fraught with what General Marshall calls even greater danger than any hours during the second World War.

The Thirteen Original Colonies Founded by Christians and Established on Christian Principles

WHEN THE MAYFLOWER landed at Plymouth in November, 1620, a pact was entered into and signed, since known as the Mayflower Covenant, which clearly indicated the deep Christian convictions of our Pilgrim fore-

fathers. The covenant is worth reading, especially since it is not found in the more recent histories of our nation.¹⁵

"In ye name of God, Amen. We whose names are underwritten, the loyal subjects of our dread soveraigne Lord, King James by ye grace of God, of Great Britaine, France, & Ireland king, defender of ye faith, &c. Haveing undertaken, for ye glorie of God, and advancemente of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly and mutuall in ye presence of God, and one of another, covenant & combine ourselves together into a civill body politick, for our better ordering & preservation & furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our soveraigne Lord, King James, of England, France, & Ireland ye eighteenth, and of Scotland ye fiftie fourth. An^o: Dom. 1620."

William Bradford, one of the prominent leaders in the migration to New England, was elected governor of the Plymouth Colony in April, 1621, and served in that office for thirty continuous years, for eighteen of them without salary. His famous *History of Plymouth Plantation* was begun in 1630, and it is thought he continued writing this indispensable and deeply pious work for the next twenty years. One cannot look at a single page of this historical work without being immediately aware of the piety and the im-

plicit faith in God and joy found in serving Him that possessed the hearts of these early settlers. Speaking of the hardships which the Pilgrims suffered in Holland, and were still suffering, Bradford writes: "What could now sustaine them but the spirite of God and his grace? May not and ought not the children of these fathers rightly say: Our faithers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto the Lord, and he heard their voyce, and looked on their adversitie, etc. Let them therefore praise the Lord, because he is good, and his mercies endure for ever. Yea, let them which have been redeemed of the Lord, shew how he hath delivered them from the hand of the oppressour. When they wandered in the deserte wilderness out of the way, and found no citie to dwell in, both hungrie, and thirstie, their sowe was overwhelmed in them. Let them confess before the Lord his loving kindnes, and his wonderfull works before the sons of men . . ." ¹⁶

John Winthrop (1588-1649), a man of considerable consequence in England, an intense Puritan from his youth, was elected governor in 1629 of the Massachusetts Bay Company. From 1631 until his death, he was either governor or deputy governor of the colony, and "at all times its leading citizen and most influential personage." All of his writings were saturated with a sense of the presence of God and the obligation that men had to Him. His *Modell of Christian Charity*, written while crossing the Atlantic Ocean in 1630, begins as follows:

"God Almighty in his most holy and wise providence hath soe disposed of the Condition of mankinde, as in all times some must be rich some poore, some highe and eminent in power and dignitie; others meane and in subieccion.

The Reason Hereof.

1. Reas: First, to hold conformity with the rest of his workes, being delighted to shewe forth the glory of his wisdom in the variety and difference of the Creatures and the glory of his power, in ordering all these differences for the preservation and good of the whole, and the glory of his greatness that as it is the glory of princes to have many officers, soe this great King will have many Stewards counting himselfe more honored in dispensing his gifts to man by man, then if hee did it by his owne immediate hand.

2. Reas: Secondly, That he might have the more occasion to manifest the worke of his Spirit: first, vpon the wicked in moderating and restraining them: soe that the riche and mighty should not eate vpp the poore, nor the poore, and dispised rise vpp against their superiours, and shake off their yoke; 2ly in the regenerate in exercising his graces in them, as in the greater ones, their love, mercy, gentleness, temperance, etc., in the poore and inferior sorte, their faith, patience, obedience, etc."¹⁷

It is because of such testimonies as this, and scores of other similar witnesses, that John Fiske, by no means a believer in the Christian faith, was compelled to confess in his *Beginnings of New England*: "It is not too much to say that in the seventeenth century the entire political future of mankind was staked upon the questions that were at issue in England. To keep the sacred flame of liberty alive required such a rare and wonderful concurrence of conditions, that, had our forefathers then succumbed in the strife, it is hard to imagine how or where the failure could have been repaired. (Had it not been for the Puritans, political liberty would probably have disappeared from the world.) If we consider the Puritans in the light of their surroundings as Englishmen of the seventeenth century and inaugurators of a political movement that was gradually to change for the better the aspect of things all over the earth, we cannot fail to discern the value of that sacred enthusiasm which led them to

regard themselves as chosen soldiers of Christ. It was the spirit of the 'Wonder-working Providence' that hurled the tyrant from his throne at Whitehall and prepared the way for the emancipation of modern Europe. No spirit less intense, no spirit nurtured in the contemplation of things terrestrial, could have done it. The political philosophy of a Vane or a Sidney could never have done it. The passion for liberty as felt by a Jefferson or an Adams was scarcely intelligible to the seventeenth century. The ideas of absolute freedom of thought and speech, which we breathe in from childhood, were to the men of that age strange and questionable. But the spirit in which the Hebrew prophet rebuked and humbled an idolatrous king was a spirit they could comprehend. It is to the fortunate alliance of that fervid religious enthusiasm with the Englishman's love of self-government that our modern freedom owes its existence."¹⁸

Early Laws of Our Country

Recognizing as we must that we cannot go back to these early days of our nation's history in more ways than one, and that we need probably never expect to see such religious fervor in our country again as existed in the middle of the seventeenth century (it had for the most part passed away within the next seventy years), still I think it profitable in the subject we are discussing to recall some of the legal enactments of the early colonies in their testimony to God. On April 3, 1644, the following law of New Haven was enacted:

"In the beginning of the first foundation of this plantation and jurisdiction, upon a full debate with due and serious consideration, it was agreed, concluded, and settled, as a fundamental law, not to be disputed or questioned hereafter, that the judicial laws of God, as they were delivered by Moses and expounded in other parts of the Scrip-

tures, so far as they are a fence to the moral law, being neither typical nor ceremonial, nor having a reference to Canaan, shall be accepted as of moral equity, and as God shall help, shall be a constant direction for all proceedings here and a general rule in all courts of this jurisdiction, how to judge between party and party, and how to punish offenders till the same be branched out into particulars hereafter."¹⁹

The year before, four of the colonies entered into what was called the New England Confederation, which began with these words:

"Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ and to enjoy the liberties of the gospel in purity with peace . . ."²⁰

On December 7, 1682, the so-called Great Law of Pennsylvania was enacted, which began as follows:

"Whereas the glory of Almighty God, and the good of mankind, is the reason and end of government, and therefore government in itself, is a venerable ordinance of God . . ."²¹

The first laws of Virginia included the following enactment:

"Whereas, Notwithstanding many good and wholesome laws already made for the punishment and restraining of vice, many wicked, blasphemous, dissolute, and vicious persons still continue their impious and abominable practices, and avow their horrid and atheistical principles, greatly tending to the dishonor of Almighty God, and may prove destructive to the peace and welfare of his Majesty's colony and dominion, for the more effectual suppression of the said detestable crimes;

"Be it enacted, — That if any person or persons, brought up in the Christian religion, shall, by writing, printing, teaching, or advisably speaking, deny the being of a god, or the Holy Trinity, or shall assert or maintain that there are more gods than one, or shall deny the Christian religion to be true, or the Holy Scriptures of Old and New Testament to be of divine authority, and be thereof lawfully convicted, upon indictment or information in the general court of this his Majesty's colony and dominion, by the oaths of two or more creditable witnesses, such person or persons, for the first of-

fence, shall be adjudged incapable or disabled in law, to all intents and purposes whatsoever, to hold or enjoy any office or employment, ecclesiastical, civil, or military, or any part of them, or any profit or advantage to them appertaining, or any of them. And if any person or persons, so convicted as aforesaid, shall at the time of his or their conviction, enjoy or possess any office, place, or employment, such office, place, or employment shall be void, and is hereby declared void. And if such person or persons shall be a second time lawfully convicted as aforesaid, that then he or they shall, from henceforth, be disabled to sue, prosecute, plead, or use any action or information in any court of law or equity, or to be guardian to any child, or to be executor of any person, or to bear any office ecclesiastical, civil, or military, forever within this his Majesty's colony and dominion, and shall also suffer, from the time of such conviction, three years imprisonment without bail or mainprise . . ."²²

The constitution of Delaware, Article XXII, which continued as a part of the organic law of the State until 1792 read:

"Every person who shall be chosen a member of either House, or appointed to any office or place of trust, before taking his seat or entering upon the execution of his office, shall take the following oath or affirmation, if conscientiously scrupulous of taking an oath, to wit:

"I, A. B., do profess faith in God the Father, and in Jesus Christ his only Son, and in the Holy Ghost, one God, blessed forevermore; and I do acknowledge the Holy Scriptures of the Old and New Testaments to be given by Divine inspiration."²³

In South Carolina, Article XXXVIII, of the constitution of 1778 contains what is probably the most remarkable elaboration of the Christian faith to be found in any body of statute laws in American history.

". . . The Christian Protestant religion shall be deemed, and is hereby constituted and declared to be, the established religion of this State. That all denominations of Christian Protestants in this State, demeaning themselves peaceably and faithfully, shall enjoy equal religious and civil privileges . . . ; and that when fifteen or more male persons, not under twenty-one years of age, professing the Chris-

tian Protestant religion, and agreeing to unite themselves in a society for religious worship, they shall (on complying with the terms hereinafter mentioned) be, and be constituted a church; and be esteemed and regarded, in law, as of the established religion of the State; and on a petition to the Legislature shall be entitled to be incorporated, and to enjoy equal privileges . . . But that previous to the establishment and incorporation of the respective societies of every denomination, as aforesaid, and in order to entitle them thereto, every society so petitioning shall have agreed to and subscribed in a book, the following five articles, without which no agreement or union of men, upon pretence of religion, shall entitle them to be incorporated and esteemed as a church of the established religion of this State: *1st.* That there is one eternal God, and a future state of rewards and punishments. *2d.* That God is publicly to be worshipped. *3d.* That the Christian religion is the true religion. *4th.* That the Holy Scriptures of the Old and New Testaments are of divine inspiration, and are the rule of faith and practice. *5th.* That it is lawful, and the duty of every man being thereunto called by those that govern, to bear witness to the truth."²⁴

This constitution continued to be the fundamental law of the State until June 3, 1790, two years after the Constitution of the United States had become the supreme law of the land, and two years after the State had ratified that Constitution.

In the Massachusetts constitution of 1780, Article III, we find the following words:

"As the happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion and morality; and as these cannot be generally diffused through a community but by the institution of the public worship of God, and of public instruction in piety, religion, and morality: therefore, to promote their happiness and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest their legislature with power to authorize and require, and the legislature shall from time to time authorize and require the several towns, parishes, precincts, and other bodies politic or religious societies, to make suitable provision at their own expense for the institution of the public worship of God, and for the support and maintenance of public protestant teachers of piety, religion, and morality, all cases where such provision shall not be made voluntarily, and the

people of this commonwealth have also a right to, and do invest their legislature with authority to enjoin upon all the subjects an attendance upon the instruction of the public teachers as aforesaid at stated times and seasons."²⁵

The Continental Congress

It was in the Continental Congress held in Philadelphia from 1774-78 that the great foundation documents and principles of our government were hammered out. The Congress was attended by fifty-five delegates from every state of the early colonies, except Georgia, among whom were some of the outstanding men of that generation of distinguished characters. Remember that the Continental Congress began meeting two years before the beginning of the Revolutionary War. It was here that the Declaration of Independence and the Constitution were both constructed.

On Saturday, February 17, 1774, an address of the delegates was made to His Excellency, Governor Gage of Massachusetts, in which they said in part: "We are resolved and do resolve, that it is an indispensable duty which we owe to God, our country, ourselves and posterity, by all lawful ways and means in our power to maintain, defend, and preserve those civil and religious rights and liberties for which many of our fathers fought, bled and died, and to hand them down entire to future generations."²⁶

In October of the same year in a memorial to the inhabitants of the Atlantic Colonies, the Congress said: "In every case of opposition by a people to their rulers, or of one state to another, duty to Almighty God, the Creator of all, requires that a true and impartial judgment be formed of the measures leading to such opposition; and of the causes by which it has been provoked, or can in any degree be justified."²⁷

On Wednesday, October 16, of the same year in a remarkable address to the King of England, these assembled delegates declared: "Had our Creator been pleased to give us existence in a land of slavery, the sense of our condition might have been mitigated by ignorance and habit. But thanks be to His adorable goodness, we were born the heirs of freedom and ever enjoy our right under the auspices of your royal ancestry, whose family was seated on the British throne to rescue and secure a pious and gallant nation from the popery and despotism of a superstitious and inexorable tyrant."²⁸

On Monday, June 12, 1775, the committee appointed for preparing a resolution regarding a national fast brought in a report which, being read, was agreed to. The opening sentence of this reads as follows: "As the great Governor of the World, by his supreme and universal Providence, not only conducts the course of nature with unerring wisdom and rectitude, but frequently influences the minds of men to serve the wise and gracious purposes of his providential government; and it being, at all times, our indispensable duty devoutly to acknowledge his superintending providence, especially in times of impending danger and public calamity, to reverence and adore his immutable justice as well as to implore his merciful interposition for our deliverance."²⁹

With war upon them, the colonies recognizing their own feebleness as far as armed forces were concerned, as compared with the mighty military equipment of Great Britain, on Saturday, March 16, 1776, a resolution for appointing a fast was agreed to. I think that the entire resolution is so remarkable in its ascription of praise to God that it deserves copying here in its entirety:

"In times of impending calamity and distress; when the liberties of America are imminently endangered by the secret machinations and open assaults of an insidious and vindictive administration, it becomes the indispensable duty of these hitherto free and happy colonies, with true penitence of heart, and the most reverent devotion, publicly to acknowledge the over ruling providence of God; to confess and deplore our offences against him; and to supplicate his interposition for averting the threatened danger, and prospering our strenuous efforts in the cause of freedom, virtue, and posterity.

"The Congress, therefore, considering the warlike preparations of the British Ministry to subvert our invaluable rights and privileges, and to reduce us by fire and sword, by the savages of the wilderness, and our own domestics, to be the most abject and ignominious bondage: Desirous, at the same time, to have people of all ranks and degrees duly impressed with a solemn sense of God's superintending providence, and of their duty, devoutly to rely, in all of their lawful enterprizes, on his aid and direction, Do earnestly recommend, that Friday, the Seventeenth day of May next, be observed by the said colonies as a day of humiliation, fasting, and prayer; that we may, with united hearts, confess and bewail our manifold sins and transgressions, and, by a sincere repentance and amendment of life, appease his righteous displeasure, and, through the merits and mediation of Jesus Christ, obtain his pardon and forgiveness; humbly imploring his assistance to frustrate the cruel purposes of our unnatural enemies; and by inclining their hearts to justice and benevolence, prevent the further effusion of kindred blood. But if, continuing deaf to the voice of reason and humanity, and inflexibly bent on desolation and war, they constrain us to repel their hostile invasions by open resistance, that it may please the Lord of Hosts, the God of Armies, to animate our officers and soldiers with invincible fortitude, to guard and protect them in the day of battle, and to crown the continental arms, by sea and land, with victory and success: Earnestly beseeching him to bless our civil rulers, and the representatives of the people, in their several assemblies and conventions; to preserve and strengthen their union, to inspire them with an ardent, disinterested love, of their country; to give wisdom and stability to their counsels; and direct them to the most efficacious measures for establishing the rights of America on the most honourable and permanent basis—That he would be graciously pleased to bless all his people in these colonies with health and plenty, and grant that a spirit of in-

corruptible patriotism, and of pure undefiled religion, may universally prevail; and this continent be speedily restored to the blessings of peace and liberty, and enabled to transmit them inviolate to the latest posterity. And it is recommended to Christians of all denominations, to assemble for public worship, and abstain from servile labour on the said day."³⁰

A remarkable decision of the Continental Congress as of September 11, 1777, reads as follows:

"The committee appointed to consider the memorial of the Rev. Dr. Allison and others, report, 'That they have conferred fully with the printers, &c. in this city, and are of opinion, that the proper types for printing the Bible are not to be had in this country, and that the paper cannot be procured, but with such difficulties and subject to such casualties, as render any dependence on it altogether improper: that to import types for the purpose of setting up an entire edition of the Bible, and to strike off 30,000 copies, with paper, binding, &c. will cost £10, 272 10, which must be advanced by Congress, to be reimbursed by the sale of the books:

"That, your committee are of opinion, considerable difficulties will attend the procuring the types and paper; that, afterwards, the risque of importing them will considerably enhance the cost, and that the calculations are subject to such uncertainty in the present state of affairs, that Congress cannot much rely on them: that the use of the Bible is so universal, and its importance so great, that your committee refer the above to the consideration of Congress, and if Congress shall not think it expedient to order the importation of types and paper, your committee recommend that Congress will order the Committee of Commerce to import 20,000 Bibles from Holland, Scotland, or elsewhere, into the different ports of the States in the Union:'

"Whereupon, the Congress was moved, to order the Committee of Commerce to import twenty thousand copies of the Bible."³¹

The Declaration of Independence

The Declaration of Independence was reported to Congress on June 28, and finally agreed to by Congress on July 4, 1776, to be engrossed on parchment, said Congress, "with the title and style of *The Unanimous Declaration of the Thirteen United States of America.*"

We have known since childhood the state-ly opening sentences of this epochal document, but because we are here discussing the question of faith in God as expressed in the early constitutions and government documents of our nation, we may do well to refresh our minds with its solemn yet simple affirmations. "When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitled them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation . . . We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends it is the right of the people to alter or to abolish it and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness."

Mr. M. F. Morris in his standard *History of the Development of Constitutional and Civil Liberty* declares, "That all men are created free and equal is not only an action of our Declaration of Independence, but likewise the fundamental dogma of our religion. . . Our civilization is based upon Ten Commandments, which are merely the specific enunciation of principles of natural law. All human law has its sanction solely in the law of God, and without such divine sanction

there can be no possible basis for human law."^{31a} The fact that the Christian faith, when truly understood, has always promoted the liberty of the individual and the dignity of mankind is proved again and again by the documents of the Reformation and of the great days of our Puritan forefathers.

Even the titles of some of the great men of those days are significant. Milton wrote on Christian liberty; John Lilburne wrote "The Free Man's Freedom Vindicated" (1646), and "Foundation of Freedom" (1648), while Samuel Rutherford in his *Lex Rex* wrote of "Presbyterian principles of resistance" (1644). All of these important documents, and many others, gave the title *Puritanism and Liberty* to a great work published a few years ago by Professor Woodhouse.^{31b} The first anti-slavery society ever formed in New York assembled in 1785, under the presiding auspices of Justice John Jay. The first clause of the Preamble to its Constitution contained the following affirmation: "The benevolent Creator and Father of men having given to them all an equal right to life, liberty and property, which no sovereign power on earth can justly deprive them of either, but in conformity to impartial government and laws to which they have expressly or tacitly consented," etc.^{31c}

Our Supreme Court, in a recent decision, which many of us believe to be wrong, regarding state taxes for religious schools, quotes the Virginia Statute of Religious Liberty adopted after an epochal and famous prolonged debate, January 16, 1786, called "An Act for Establishing Religious Freedom." But it must not be forgotten that this act begins with the following statement: "Whereas Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapaci-

tations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his Almighty power to do."^{31d}

Blackstone in his famous *Commentaries*, laid down this principle that, "natural liberty consists properly in a power of acting as one sees fit, without any restraint or control, unless by the law of nature; being a right inherent in us by birth, and one of the gifts of God to man at his Creation, when he endued him with the faculty of free will."^{31e}

George Washington

George Washington, in his inaugural address on Thursday, April 30, 1789, said some things which every statesman and legislator and citizen in our present materialistic age would do well to contemplate and be wise in believing.

"We ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained. Having thus imparted to you my sentiments, as they have been awakened by the occasion which brings us together, I shall take my present leave; but not without resorting once more to the benign Parent of the human race, in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures, on which the success of this government may depend."

The strong words of Washington's Farewell Address are probably better known than any other utterance which the father of our country expressed during his eight years as the first president of the United States.

"Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure—reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle.

"It is substantially true, that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of Free Government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?"³²

It is such statements as these and many others, the faith of the Pilgrim fathers, the laws of the early colonies, the recognition of God in our Declaration of Independence, and continually in the utterances of the father of the country, and many of those who by their loyalty and labor in his early days laid the strong, massive foundations of our country, that caused Chief Justice Kent of the Supreme Court of New York, in 1811, in a famous decision rendered against a man, "for aspersing the character of Christ and denying the legitimacy of his birth," to say: "The people of this state, in common with the people of this country, profess the general doctrines of christianity, as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and

good order. Nothing could be more offensive to the virtuous part of the community, or more injurious to the tender morals of the young, than to declare such profanity lawful."³³

Our First Great Educational Institutions Were Distinctly Christian

MANY OF OUR greater educational institutions of a collegiate nature were founded even before the Declaration of Independence, some of them more than a century before. One of the most remarkable documents of the early colonial days of our country is the famous tract known as *New Englands First Fruits*, published in London for the first time in 1643, written by John Cotton, one of the most notable of the Pilgrim fathers. The first half of this work is devoted to the task of the conversion of American Indians, but the second half refers specifically to the progress of learning in the college at Cambridge at Massachusetts Bay, and begins as follows: "Father God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government: one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust."

There follows here an account of the bequest of Mr. Harvard and a brief description of the first hall erected for Harvard College and something of the courses taught there. Under "Rules and Precepts that are Observed in the College" we find the following as the second rule, often quoted in educational and religious literature since that time, though I

think generally only in part and sometimes not accurately. The exact words are as follows: "Let every student be plainly instructed and earnestly pressed to consider well the main ends of his life and studies is, to know God and Jesus Christ which is eternal life, Joh. 17.3, and therefore to lay Christ in the bottom as the only foundation of all-found knowledge and learning. And seeing the Lord only giveth wisdom, let everyone seriously set himself by prayer in secret to seek it of him, Prov. 2, 3"³⁴

Concerning Yale University, Dr. Cyrus Northrup, one of its most distinguished historians, a few years ago looking back over two centuries of Christian activity in Yale wrote: "Yale College was founded by Christian ministers in the interest of education, but especially of religious education, in order that there might be an adequate supply of Christian ministers. The most important part of the college is the religious history. . . For the first century no less than forty per cent of its graduates became ministers of the gospel. Yale College has fearlessly followed investigation to whatever truth it might lead, and while some old ideas have had to be abandoned as the result of modern scientific and historical investigation, neither the college nor its students have discovered anything which makes God less glorious than He was to the fathers who founded the college, or Jesus Christ less a manifestation of God to men nor less dear to all humanity than He has been for nineteen hundred years. 'The foundation of God standeth sure; and nothing shall separate us from the love of God which is in Christ Jesus our Lord.'"³⁵

Columbia University began as King's College, in the city of New York. The advertisement in the *New York Gazette* for June 3, 1752, affirmed, "The chief thing that is

aimed at in this college is to teach and engage the Children to *know God in Jesus Christ*, and to love and serve him, in all *Sobriety, Godliness, and Righteousness* of life, with *a perfect heart, and a willing mind*."³⁶

Dartmouth College was founded by Eleazar Wheelock, an ordained clergyman, who desired to establish a school where Indians of New England could be trained in the truth of the gospel of the Lord Jesus Christ, and who was the first president of Dartmouth (1769-1779). He was followed by his son, John Wheelock, president for a third of a century (1779-1815). As a later president said, at Dartmouth's centenary celebration, "Dartmouth College was conceived in the fervor of piety; born in the throes of a great missionary zeal, dedicated at birth to Christ; cradled the first year in a revival, and stands wedded to religion—until death."³⁷ One of its greatest presidents, under whom Dartmouth experienced unusual growth, Nathan Lord (1828-1863), was one who, says the latest historian of Dartmouth, "based the entire philosophy of life upon a belief in the literal accuracy and inerrancy of Holy Writ. . . He was insistent that God should be the mainspring of all the activities of man." It was Nathan Lord himself who, in a famous letter to the alumni of Dartmouth College on its anniversary in 1869 said: "For Christ the college was founded and has been administered. To Christ all its influence in all time belongs."³⁸

One can understand from evidence like this, which could be multiplied of course many fold, why Professor Marcus Wilson Jernegan, in his excellent work, *The American Colonies 1492-1750*, says that the outburst of intellectual activity which led to the founding of Harvard College, to the setting up of a printing press in 1639, the enactment of a law for compulsory education of children in

1642, and the large editions of sermons preached at this time "was due to the influence of several factors; such as the close relation of religion and education; the large number of educated clergymen; the community type of settlement—village and town, etc. The desire to read and study the Bible as a means of confirming independent judgments, to have children brought up in the true faith and to enjoy an educated clergy, also provided powerful religious motives for education."⁸⁹

Ezra Stiles

It is agreed on every hand that Ezra Stiles one of Yale's outstanding presidents, was one of the greatest characters of the eighteenth century in all the American colonies. Dr. Channing, whose religious beliefs in no way agreed with those of President Stiles, once said: "This country has not perhaps produced a more learned man . . . His virtues were proportioned to his intellectual acquisition."

Chancellor Kent, at the Yale Commencement of 1831, said of President Stiles: "Take him for all in all, this extraordinary man was undoubtedly one of the purest and best gifted men of his age."

Probably the greatest single sermon ever preached by Dr. Stiles, and one of the most famous of all those delivered in the early days of the American republic, was the Anniversary Election Sermon he preached May 8, 1783, before Governor Jonathan Trumbull and The General Assembly entitled, "The United States Elevated to Glory and Honor." The text itself immediately arouses interest. "And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken" (Deut. 26:19). From this sermon,

which occupies over one hundred printed pages, only the following extracts can be used for this occasion:

"A law dictated with sovereign authority by the Most High to a people, to a world, a universe, becomes of invincible force and obligation without any reference to the consent of the governed. It is obligatory for three reasons, viz., its original justice and unerring equity, the omnipotent Authority by which it is enforced, and the sanctions of rewards and punishments . . .

"But the time would fail me to recount the wonder-working providence of God in the events of this war. Let these serve as a specimen, and lead us to hope that God will not forsake this people for whom he has done such marvellous things,—whereof we are glad, and rejoice this day,—having at length brought us to the dawn of peace. O Peace, thou welcome guest, all hail! Thou heavenly visitant, calm the tumult of nations, and wave thy balmy wing to perpetuity over this region of liberty! Let there be a tranquil period for the unmolested accomplishment of the *Magnalia Dei*—the great events in God's moral government designed from eternal ages to be displayed in these ends of the earth.

"And here I beg leave to congratulate my country upon the termination of this cruel and unnatural war, the cessation of hostilities, and the prospect of peace. May this great event excite and elevate our first, our highest acknowledgments to the Sovereign Monarch of universal nature, to the Supreme Disposer and Controller of all events! Let this, our pious, sincere, and devout gratitude, ascend in one general effusion of heartfelt praise and hallelujah, in one united cloud of incense, even the incense of universal joy and thanksgiving, to God, from the collective body of the United States.

"And, now that our warfare is ended, do thou, O man of God, greatly beloved of the Most High, permit a humble minister of the blessed Jesus—who, though at a distance, has vigilantly accompanied thee through every stage of thy military progress, has watched thine every movement and danger with a heartfelt anxiety and solicitude, and, with the most sincere and earnest wishes for thy safety and success, has not ceased day nor night to pray for thee, and to commend thee and thy army to God—condescend to permit him to express his most cordial congratulations and to share in the triumphs of thy bosom, on this great and joyous occasion. We thank the Lord of Hosts that has given his servant

to see his desire upon his enemies, and peace on Israel. And when thou shalt now at length retire from the fatigues of nine laborious campaigns to the tranquil enjoyment, to the sweetness and serenity of domestic life, may we never meet the fate of that ornament of arms and of humanity, the great Belisarius, but may a crown of universal love and gratitude, of universal admiration, and of the universal reverence and honor of thy saved country, rest and flourish upon the head of its veteran general and glorious defender, until, by the divine Jesus whom thou hast loved and adored, and of whose holy religion thou art not ashamed, thou shalt be translated from a world of war to a world of peace, liberty, and eternal triumph!

"Be it our great ambition, our incessant endeavor, to act our parts worthily on the stage of life, as looking for and hastening to the coming of our Lord Jesus Christ. May we be prepared for the solemnities of a far more august assembly than the most splendid assembly on earth. We are ardently pursuing this world's riches, honors, powers, pleasures; let us possess them, and then know that they are nothing, nothing, nothing. They serve a temporary gratification, vanish, and are no more. But we cannot be dissuaded from the pursuit. Death, however, kindly ends it. Let us think that we have two worlds to live for, proportion our attention to their respective interests, and we shall be happy forever. We shall then be prepared to shine in the assembly of the just, at the right hand of the Sovereign of Life. How glorious to bear a part in the triumph of virtue, the triumph of the Redeemer, in the last day of the great and general assembly of the universe! How glorious to make a part of that infinitely honored and dignified body which, clothed with the Redeemer's righteousness and walking in white robes, shall be led by the Messiah through the shining ranks of archangels, seraphims, and the innumerable hosts of the whole assembled universe, up to the throne of God; and, being presented to and received by the triune Jehovah, shall be seated with Jesus in his throne at the summit of the universe, to the conspicuous view and for the eternal contemplation of the whole intellectual world, as an everlasting monument of sovereign grace! 'to the intent that now unto the principalities and powers in the heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord:' to whom be glory in the church through the never-ending succession of eternal ages. Amen"⁴⁰

The Testimony of Jurists and Statesmen to the Christian Character of the American Nation

NO COMMENT is needed as we let pass before us for a moment some of the remarkable tributes to the Christian character of our nation and their own personal faith in God and Jesus Christ expressed by some of those mighty jurists and statesmen who adorned our national life at the beginning of the nineteenth century. The words of Daniel Webster in the famous Girard College case are known by all, yet one never tires of reading them.

"There is nothing we look for with more certainty than this general principle, that Christianity is part of the law of the land. This was the case among the Puritans of England, the Episcopalians of the Southern States, the Pennsylvania Quakers, the Baptists, the mass of the followers of Whitefield and Wesley, and the Presbyterians, — all brought and adopted this great truth, and all have sustained it. And where there is any religious sentiment among men at all, this sentiment incorporates itself with the law. Everything declares it,—the massive cathedral of the Catholic, the Episcopal church with its lofty spire pointing heavenward, the plain temple of the Quaker, the log church of the hardy pioneer of the wilderness, the mementos and memorials around us, the graveyards, their tombstones and epitaphs, the silent vaults, the mouldering contents,—all attest it. The dead prove it, as well as the living. All, all proclaim that Christianity, general tolerant Christianity, Christianity independent of sects and parties, that Christianity to which the sword and fagot are unknown, general, tolerant Christianity, is the law of the land."⁴¹

In a confession of faith which dated

August 8, 1807, Webster declared: "I believe in the existence of Almighty God who created and governs the whole world. I am taught this by the works of nature and the words of Revelation. I believe that God exists in three Persons; that I believe from Revelation alone . . . I believe the Scriptures of the Old and New Testament to be the Will and Word of God. I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority . . . And I believe there is no other way of salvation than through the merits of His atonement."⁴²

John Jay was the first Chief Justice of the Supreme Court of the United States, serving in that honored place from 1789 to 1794. He left upon his death in his own handwriting the following prayer, which is all that we need to know as to the Christian faith of this gifted authority in the field of jurisprudence: "Most Merciful Father, who desirest not the death of the sinner, but will have all men to be saved and to come to the knowledge of the truth, give me grace so as to draw nigh unto thee as that thou wilt condescend to draw nigh unto me; and enable me to offer unto Thee, through thy beloved Son, supplications and thanksgivings acceptably . . . Above all, I thank thee for thy mercy to our fallen race, as declared in thy holy gospel, by thy beloved Son, 'who gave himself a ransom for all.' I thank thee for the gift of thy Holy Spirit, and for thy goodness in encouraging us all to ask it. I thank thee for the hope of the remission of sins, of regeneration and of life and happiness everlasting, through the merits and intercession of our Saviour."⁴³

John Quincy Adams, eldest son of John Adams, born in 1767, sent as a minister to the Netherlands in 1794 when he was only twenty-seven years of age, was elected when thir-

ty-six years old to the United States Senate. In 1825, he became the sixth president of the United States, and subsequently served for seventeen years as a member of the National Congress, the first time an ex-president had ever been elected to the House of Representatives. It is interesting to note that for many years Mr. Adams was the vice president of the American Bible Society, and even presided at meetings convened by this distinguished Christian organization. In a notable gathering, held at the Capitol itself in February, 1844, in a great address on the Bible, he concluded: "Such has been the progress of the gospel wherever the Bible has been carried and suffered to be read. In the mysterious providence of God its influence has been counteracted by the spirit of evil, in all its thousand forms, throughout a long succession of ages. Its advancement has been slow; its victories desperately contested; its triumphs subject to cruel vicissitudes; its war against the world, the flesh and the serpent, a perpetual, never-ceasing struggle. Yet its march has been uniform in purifying and ennobling the moral, intellectual and physical condition and character of man."⁴⁴

After surveying such a body of evidence, we can understand why Justice Joseph Story in his famous *Commentaries on the Constitution of the United States* should say: "The promulgation of the great doctrines of religion, the being, and attributes, and providence of one Almighty God; the responsibility to him for all our actions, founded on moral freedom and accountability; a future state of rewards and punishments; the cultivation of all personal, social, and benevolent virtues,—these never can be a matter of indifference to a well-ordered community. It is, indeed, difficult to conceive how any civilized society can exist without them. And,

at all events, it is impossible for those who believe in the truth of Christianity as a divine revelation to doubt that it is the special duty of the government to foster and encourage it among all citizens and subjects. This is a point wholly distinct from that of private judgment in matters of religion, and of freedom of public worship, according to the dictates of one's own conscience. . . . Probably at the time of the adoption of the Constitution, and of the amendment of it now under consideration (Amendment I. 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.') the general, if not the universal, sentiment in America was that Christianity ought to receive encouragement from the State, so far as it is not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation.^{7744a}

A Resolution in Congress Pertaining to America's Recognition of God

IN THE SAME YEAR, actually February 19, 1844, the *Congressional Globe* informs us that the first business of the day in the House of Representatives was the presentation of the following resolution by Mr. Adams himself. I am not here suggesting that any such a resolution should be passed by Congress. It is probably too late to actually have such an amendment attached to the Constitution of the United States. I am not asking for that, but merely presenting evidence to show how strong and firm was the faith in God and in Jesus Christ of so many of these great men who made our country what it now is. I think

this probably the most remarkable resolution, from a Christian standpoint, ever presented to Congress by one who was once a president of the United States.

"We, the undersigned, being of Western Pennsylvania and Ohio, and having with deep anxiety and painful emotions observed the distractions and alienations which are so alarmingly prevalent throughout the greater part of our beloved country—especially among the representatives of the people, who are so exceedingly broken in judgment that the affairs of the nation cannot be conducted so as to sustain its dignity and promote its best interests; and being fully convinced that the neglect to recognize the law of God as the basis of all human legislation, is the fountal source of these evils—the legitimate, yet bitter fruits, growing out of this radical defect in the instrument which lies at the foundation of this republic, and is regarded as 'the supreme law of the lands,' and that God, in His providence, is causing 'times to pass over us,' and to let this nation know 'that the Most High ruleth in the kingdoms of men' (Dan. 5:32), and 'that all people, nations and languages should serve him' (Dan. 7:14).

"We therefore pray you, as our representatives to recommend to the people of these United States an alteration of the Constitution, embracing the following amendments:

1. A clear and explicit acknowledgment of the Sovereign of the universe, as the God of this nation.
2. An entire and avowed submission to the Lord Jesus Christ, His anointed (Psa. 2:7) who is prince of the kings of the earth (Rev. 1:5), the Head of all principalities and powers (Col. 2:10), as the ruler of His nation.
3. An unreserved reception of His revealed will, contained in the Scriptures of the Old and New Testaments, as the law paramount, by which all the conflicting state laws being regarded as perfectly null and void (Psa. 2:10, 12). 'Be wise now, therefore, O ye kings.' Also (Psa. 19:7, 11) 'The law of the Lord is perfect,' etc.

"We also most earnestly and solemnly entreat you, as you regard your own and the best interests of the nation, that you rescind at once, and forever, all enactments whereby a violation of God's law is authorized; whether by running the mail stage

on His Sabbath or otherwise; for 'righteousness exalteth a nation, but sin is a reproach to any people' (Prov. 14:34), see also Psalm 9:17, where the divine pleasure is expressed, and where the nations that forget God are devoted to destruction. Also Jeremiah 5:9, where God has denounced His dread vengeance upon all the nations that do not serve and obey Him: and in Revelation 19:11, 21, the sentence is represented as being executed; the battle decisive; the overthrow entire and complete.

"With these, and many other portions of infallible truth before us, and also a knowledge of the many and grievous sins with which this nation is chargeable in the sight of God—it is our deliberate judgment that nothing but national repentance and a thorough reformation in both Constitution and administration will save this Republic from threatened and impending ruin.

"But the alienations, distractions, pecuniary embarrassments, and other abounding calamities, God in His Providence is saying, in the language of the Prophet Isaiah, 'Come now, and let us reason together . . . If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword; for the mouth of the Lord hath spoken it' (chapter I, verses 18, 20)."⁴⁵

The Civil War Period

PROBABLY AT NO time in our entire history since the close of the colonial era has there been such an outpouring of petition and praise on the part of the American people, as during the dark days of the Civil War, both as a nation and as through outstanding individuals of that time.

One of the most interesting episodes in relation to the Christian faith took place early in that four-year period. The Rev. M. R. Watkinson of Ridleyville, Pa., on November 13, 1861 addressed a letter to Mr. Lincoln suggesting that some recognition of God should be indicated on the national coinage of the United States. Mr. Lincoln turned this matter over to the Secretary of the Treasury,

Mr. Samuel P. Chase, and he was so struck with the idea that almost immediately, November 20 of the same year, he addressed a letter to James Pollock, Esq., Director of the Mint at Philadelphia, proposing that some such insignia be placed on our coins, and added, "No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins." A number of different phrases were suggested, and finally the familiar one was accepted, "In God we trust." This was authorized to be placed on the two-cent coins April 22, 1864, and appeared first on the bronze two-cent pieces soon after.⁴⁶

Congress often passed resolutions at this time imploring God's leading during those critical days, noteworthy of which was the famous resolution of the United States Senate, passed in 1863, which read as follows:

"Devoutly recognizing the supreme authority and just government of Almighty God in the affairs of men and of nations, and sincerely believing that no people, however great in numbers and resources or however strong in the justice of their cause, can prosper without His favour, and at the same time deploring the national offenses which have provoked His righteous judgment, yet encouraged in this day of trouble by the assurances of His word to seek Him for succor according to His appointed way through Jesus Christ, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation, requesting all the people of the land to suspend their secular pursuits and unite in keeping the day in solemn communion with the Lord of Hosts, supplicating Him to enlighten the Councils and direct the policy of the rulers of the nation and to support all our soldiers, sailors, and marines, and the whole people in the firm discharge of duty until the existing rebellion shall be overthrown and the blessings of peace restored to our bleeding country."⁴⁷

Robert E. Lee

Robert E. Lee was known to everyone, of course, as an outstanding Christian, a far

more devout member of the church itself than was Abraham Lincoln, an earnest student of the Scriptures, a man of continuous prayer and, of course, of spotless character. We need only take one illustration of the Christian aspect of Lee's life from the middle of the Civil War period:

"On Christmas Day, Thursday, 1862, Lee wrote from Fredericksburg, to his youngest daughter, Mildred, who was at school in North Carolina: 'You must study hard, gain knowledge, and learn your duty to God and your neighbor; that is the great object of life.'"

A letter written on the same day to his wife in Richmond gives an interesting insight into his private feelings and views regarding the great victory at Fredericksburg:

" 'I will commence this holy day by writing to you. My heart is filled with gratitude to Almighty God for His unspeakable mercies with which He has blessed us in this day, for those He has granted us from the beginning of life, and particularly for those He has vouchsafed us during the past year. What should have become of us without His crowning help and protection? Oh, if our people would only recognize it and cease from vain self-boasting and adulation, how strong would be my belief in final success and happiness to our country! But what a cruel thing is war; to separate and destroy families and friends, and mar the purest joys and happiness God has granted us in the world; to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world! I pray that, on this day when only peace and good will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace.'"⁴⁸

Abraham Lincoln

The Christian character and the Christian faith and the exact relationship to the church of Abraham Lincoln has been one of the most debated questions in the vast literature that has arisen around this glorious American leader. That Lincoln in his early days was a man of skeptical views, as regards the Christian religion, cannot, I think, be denied, neither can it be denied that Mr. Lincoln, especially after entering the White House, experienced a great change in his own heart and came definitely to believe in Christ as the Son of God and his Saviour. This is not the place for arguments concerning Mr. Lincoln's belief in the Christian doctrine. I will confine myself here only to a few of those expressions which indicate beyond all question of doubt Mr. Lincoln's faith in God, his frequent approach to God in prayer, and his absolute confidence in the Bible.

To begin with, we might take the testimony of Dr. Robert Brown, for many years an intimate friend of the President, who has this to say concerning Lincoln's final attitude toward Thomas Paine's "Age of Reason," a volume which has wrecked the faith of too many in our country.

"I have looked through it, carelessly it is true; but there is nothing to such books. God rules this world, and out of seeming contradictions, that all this kind of reasoners seem unable to understand, He will develop and disclose His plans for men's welfare in His inscrutable way. Not all of Paine's nor all the French distempered stuff will make a man better, but worse. They might lay down tons and heaps of their heartless reasonings alongside a few of Christ's sayings and parables, to find that He had said more for the benefit of our race in one of them than there is in all they have written. They might read His Ser-

mon on the Mount to learn that there is more of justice, righteousness and mercy in it than in the minds and books of all the ignorant doubters from the beginning of human knowledge.”⁴⁹

Once in discussing with Mr. Lincoln his extreme optimism concerning the outcome of the war, Mr. L. E. Chittenden, who was then Register of the Treasury said: “Your confidence interests me beyond expression. I wish I knew how to acquire it. Even now, must it not all depend on our faith in the Bible?” Mr. Lincoln’s reply was: “No, there is the element of personal experience. If it did [depend on the Bible], the character of the Bible is easily established, at least to my satisfaction. We have to believe many things that we do not comprehend. The Bible is the only one that claims to be God’s Book—to comprise His law—His history. It contains an immense amount of evidence of its own authenticity. It describes a Governor omnipotent enough to operate this great machine, and declares that He made it. It states other facts which we do not fully comprehend, but which we cannot account for. What shall we do with them?”

“Now let us treat the Bible fairly. If we had a witness on the stand whose general story we knew was true, we would believe him when he asserted facts of which we had no other evidence. We ought to treat the Bible with equal fairness. I decided a long time ago that it was less difficult to believe that the Bible was what it claimed to be rather than to disbelieve it. It is a good Book for us to obey—it contains the Ten Commandments, the Golden Rule, and many other rules which ought to be followed. No man was ever the worse for living according to the directions of the Bible.”⁵⁰

Speaking from the platform of his departing train, February 11, 1861, he said:

“Today I leave you. I go to assume a task more difficult than that which devolved upon General Washington. Unless the great God who assisted him shall be with and aid me, I must fail; but if the same Omniscient Mind and Almighty Arm that directed and protected him shall guide and support me, I shall not fail—I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To Him I commend you all. Permit me to ask that with equal sincerity and faith you will invoke His wisdom and guidance for me.”⁵¹

In replying to some of the ministers of the Christian Commission that waited upon him, he speaks boldly of what prayer had meant through the trying days of his troubled administration:

“If it were not for my firm belief in an overruling Providence, it would be difficult for me, in the midst of such complications of affairs, to keep my reason on its seat. But I am confident that the Almighty has His plans, and will work them out; and, whether we see it or not, they will be the best for us. I have always taken counsel of Him, and referred to Him my plans, and have never adopted a course of proceeding without being assured, as far as I could be, of His approbation. To be sure, He has not conformed to my desires, or else we should have been out of our trouble long ago. On the other hand, His will does not seem to agree with the wish of our enemy over there (pointing across the Potomac). He stands the Judge between us, and we ought to be willing to accept His decisions. We have reason to anticipate that it will be favorable to us, for our cause is right.”⁵²

Four days after the official Emancipation Proclamation, January 5, 1863, in replying to a letter, Mr. Lincoln again speaks in appreciation of the people’s prayers for him.

“It is most cheering and encouraging for me that in the efforts which I have made and am making for the restoration of a righteous peace for our country, I am upheld and sustained by the good

wishes and prayers of God's people. No one is more deeply than myself aware that without His favor our highest wisdom is but as foolishness and that our most strenuous efforts would avail nothing in the shadow of His displeasure.

"I am conscious of no desire for my country's welfare that is not in consonance with His will, and no plan upon which we may ask His blessing. It seems to me that if there be one subject upon which all good men may unitedly agree, it is imploring the gracious favor of the God of nations upon the struggles our people are making for the preservation of their precious birthright of civil and religious liberty."⁵³

Mr. L. E. Chittenden, Register of the Treasury under Lincoln, says: "Lincoln's calm serenity at times when others were so anxious, his confidence that his own judgment was directed by the Almighty, so impressed me that I ventured to ask him directly how far he believed the Almighty actually directed our national affairs. After a considerable pause Lincoln spoke as follows:

"That the Almighty God does make use of human agencies, and directly intervenes in human affairs, is one of the plainest statements in the Bible. I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have no sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others I have had occasion to regret it. I am satisfied that, when the Almighty wants me to do, or not to do, a particular thing, He finds a way of letting me know it. I am confident that it is His design to restore the Union. He will do it in His own good time. We should obey and not oppose His will."⁵⁴

In March of 1863, the President issued a proclamation setting apart the thirtieth day of April, 1863, as "a day of national humiliation, fasting and prayer, and first paragraph of this proclamation, which often we ought to read, is as follows:

"The signal success that Divine Providence has recently vouchsafed to the operations of the United States fleet and army in the harbor of Mobile, and reduction of Fort Powell, Fort Gaines, and Fort Morgan, and the glorious achievements of the army under Major-General Sherman, in the State of Georgia, resulting in the capture of the city of Atlanta, call for devout acknowledgment to the Supreme Being in whose hands are the destinies of nations. It is therefore requested that on next Sunday, in all places of worship in the United States, thanksgiving be offered to Him for His mercy in preserving our national existence against the insurgent rebels who have been waging a cruel war against the Government of the United States for its overthrow; and also that prayer be made for Divine protection to our soldiers and their leaders in the field, who have so often and so gallantly periled their lives in battling with the enemy; and for blessings and comforts from the Father of Mercies to the sick, wounded, and prisoners, and to the orphans and widows of those who have fallen in the service of their country, and that He will continue to uphold the Government of the United States against all the efforts of public enemies and secret foes."⁵⁵

The Late President Coolidge

AS FAR AS I know, the addresses, many of them of superb quality, of the late President Calvin Coolidge, have never been collected, but he often gave expression in vigorous language to the very truths which we have been emphasizing in this investigation, by which we are forced to draw an inevitable conclusion that the faith of our fathers has been and is the faith of many of the twentieth century. For example, before the National Council of Congregational Churches meeting in Washington on October 20, 1925, Mr. Coolidge said: "In the progress of the human race beliefs were developed before the formation of governments. It is my understanding that government rests on religion. While in our own country we have wisely separated the church and the state in order to emanci-

pate faith from all political interference, nevertheless, the forms and theories of our government were laid in accordance with the prevailing religious convictions of the people. The great revival of the middle of the eighteenth century had a marked influence upon our Revolutionary period. The claim to the right to freedom, the claim to the right to equality, with the resultant right to self-government—the rule of the people—have no foundation other than the common brotherhood of man derived from the common Fatherhood of God.^{55a} The righteous authority of the law depends for its sanction upon its harmony with the righteous authority of the Almighty. If this faith is set aside, the foundations of our institutions fail, the citizen is deposed from the high estate which he holds as amenable to a universal conscience, society reverts to a system of class and caste, and the government instead of being imposed by reason from within is imposed by force from without. Freedom and democracy would give way to despotism and slavery. I do not know of any adequate support for our form of government except that which comes from religion.”^{55b}

At the Sesquicentennial celebration held in Philadelphia in May, 1926, Mr. Coolidge, among other things, said:

“When we take all these circumstances into consideration, it is but natural that the first paragraph of the Declaration of Independence should open with a reference to nature’s God and should close in the final paragraphs with an appeal to the Supreme Judge of the world and an assertion of a firm reliance on Divine Providence. Coming from these sources, having as it did this background, it is no wonder that Samuel Adams could say: ‘The people seem to recognize this resolution as though it were a decree promulgated from heaven.’

“No one can examine this record and escape the conclusion that in the great outline of its principles the Declaration was the result of the religious teachings of the preceding period. The profound philosophy which Jonathan Edwards applied to George Whitefield, had aroused the theology, the popular preaching of the colonies, in preparation for this great event. No doubt the speculations which had been going on in England, and especially on the continent, lent their influence to the general sentiment of the times. . . . But when we come to a contemplation of the immediate conception of the principles of human relationship which went into the Declaration of Independence we are not required to extend our search beyond our own shores. They are found in the texts, the sermons, and the writings of the early colonial clergy who were earnestly undertaking to instruct their congregations in the great mystery of how to live. They preached equality because they believed in the fatherhood of God and the brotherhood of man.^{55a} They justified freedom by the text that we are all created in the divine image. . . .

“No other theory to explain or comprehend the Declaration of Independence. It is the product of the spiritual insight of the people. We live in an age of science and of abounding accumulation of material things. These did not create our declaration. Our Declaration created them. The things of the spirit come first. Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren sceptre in our grasp. If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it. We must not sink into pagan materialism. We must cultivate the reverence which they had for the things that are holy. We must follow the

spiritual and moral leadership which they showed. We must keep replenished, that they may glow with a more compelling flame, the altar fires before which they worshipped.”⁵⁵

General Douglas MacArthur

The second World War has revealed a number of great characters in our contemporary life, but none of them, I think, would be said by the public in general to have revealed greater qualities of courage, wisdom, and generalship than General Douglas MacArthur.

On the day when Japan signed the peace terms thus ending World War II, General MacArthur received the Japanese emissaries on board the Battleship Missouri and said: “As I look back upon the long, torturous trail from those grim days of Bataan and Corregidor, when an entire world lived in fear; when democracy was on the defensive everywhere, when modern civilization trembled in the balance, I thank a merciful God that He has given us the faith, the courage and the power from which to mold victory.”

Writing to the International Council of Religious Education from the General Headquarters of the Supreme Commander for the Allied Powers at Tokyo, Japan, under date of November 20, 1946, General Douglas MacArthur said:

“I know of no cause more worthy of support than that which lends direction and encouragement to the orientation of youth to the principles underlying our Christian faith. That faith has formed the sturdy cornerstone upon which has rested our national strength, standing unshaken and unshakable through the repetitious crises of war and peace.

“There, was the great moral force which steeled the arm and steadied the aid as our

invincible armies stormed their way from Australia to the heart of the Japanese Empire. Thereafter, as we rested on our arms in midst of our defeated enemy, it became those same high principles of human relationship—tolerance and justice, basic dogma of our Christian faith—that formed the very key arch to the philosophy underlying all policy governing the treatment of our vanquished foe in the occupation of Japan. History will record that so long as that philosophy prevails, reform here injected will survive and a people will emerge firmly dedicated as are we to man’s dignity upon the earth and to the moral, spiritual and material advance of the whole human race.

“As the youth of today will assume responsibility for tomorrow, youth must understand, learn to live by, and defend that great moral force.”

Our government should be exceeding careful that it does not lend itself to the propagation of those ideas which, if embraced, would mean the utter abandonment of what General MacArthur refers to as the very secret of strength and source of victory in our last war—“our Christian faith.”

The Paganism of Our Universities

At the root of this powerful tendency toward denials of the reality and supreme sovereignty of Almighty God is the fact that many of our faculties of philosophy and psychology and education in our great universities are set out to destroy faith in God. The faculty of Columbia University is nontheistic, that of Princeton University has grown nontheistic during the last quarter of a century, both in philosophy and psychology. This is not the place to set forth an elaborate case. Three simple illustrations will suffice.

For nearly forty years there has been

teaching in the University of Wisconsin, in the department of philosophy, a professor who in a book of his used as a textbook in that very university, dares to say:

"In proportion as men have ceased to lean on God, they have opened up undreamed-of resources for the satisfaction of the noblest desires of which they are capable. Whenever men and women have been able to act as if there were no divinity to shape human needs, and have themselves assumed responsibility, they have discovered how to turn their abilities to good account. Not believing in God has worked well. It has worked better than believing did . . . I have for myself arrived at an affirmative faith in the nonexistence of God."⁵⁶

He is not alone. Many others, scores of others, are saying, are writing and teaching the same atheistic doctrine. One can say we are squeamish. One can call us heresy hunters, or obscurantists, or medievalists, and all the rest of the names, but the fact is that atheism is being promoted vigorously from scores and scores of chairs of philosophy and science in our country. Many of our universities have been spending large sums of money, and hundreds of hours of time, on educational surveys for the reappraisal of modern higher education, an important matter indeed, and all the reports that I have seen from the outstanding institutions of learning in this country go out of their way to repudiate the teaching of religion. Thus, in the report of the faculty committee on long range policy, of Amherst College, January 1941, we read, "The suggestion has been made that a course in religion should be required. We are not in favor of requiring such a course."

Harvard University, in its famous report, wholly ignores religion, pays no attention to

it, assuming then that the education of man for a new world is to be without religion.⁵⁷

But I think the saddest thing I have come upon for many a day is in a book that many of us have been reading recently, *Great Teachers; Portrayed By Those Who Studied Under Them*. There is a chapter here by Professor Irwin Edman, "Columbia Galaxy," in which he refers to the religious skepticism of the distinguished historian, Professor James Harvey Robinson, who was a professor of history in Columbia University for a quarter of a century, and at one time Acting Dean of Barnard College. Mr. Edman tells what to me is a heartbreaking anecdote, and that without apology:

"Many of the graduate students were shocked especially by the treatment of religion. The undergraduate from Columbia College had heard much of this before, and had no faith (as had some of the graduate students) to have taken away. One of the young women complained to Professor Robinson, 'You are taking away my faith.' He looked at her oddly. 'But if I took away a headache,' he said simply, 'you would not complain.'"⁵⁸

From all appearances this question of the content of education is going to grow increasingly significant in the next few years. For example, there are reports from the World Education Conference held in the summer of 1946 in Endicott, New York, and from the one held in January 1947 in Boston, where six hundred leading educators gathered in the annual meeting of the National Educational Association. Plans are everywhere being made for what men call world textbooks. The principal emphasis seems to be on books that will, so they say, eliminate "national bias," whatever that may mean. It would look to me as though our young people

are soon going to be studying textbooks which would lead them to think that perhaps our system of government is not the best nor our nation the one which they should love first of all.

But what I am wondering is, what will be the attitude toward religion in the so-called world textbooks? If they follow the curve of modern educational literature in this country, they will certainly not be any support to the Christian faith nor will there be any encouragement to belief in God. Some are now expressing alarm at the utter paganism of our whole educational system, in contrast to that which prevailed in our country in the days of its strong beginnings. But something more than cries of alarm will be necessary to change the current that has been so swiftly moving our country away from confidence in a personal God to some abstract deification of humanity or identifying the so-called world policies with the name of God.

In these world textbooks are we in America going to allow the pantheism of India, the Buddhism of the far east, Confucian teachings from China, and the fatalistic views of modernism to level our religious thinking and give us an eclectic conglomeration in which the idea of the God of Abraham, Isaac and Jacob, the God and Father of Jesus Christ our Lord, the Eternal One and the Creator, will be blotted out in a mist created by the fumes arising from these man-made and wholly inadequate, and often vicious and cruel, systems of religion?

There is another danger in our country as we drift from strong theistic convictions, and that is that we will substitute democracy for theism and call it a religion. Only one illustration is necessary. Hundreds of them could be given.

Recently, Dr. J. Paul Williams, well known in religious educational circles in this country, has issued a book through the Association Press (which means the Young Men's Christian Association) with the title *The New Education and Religion, a Challenge to Secularism in Education*, in which, in his final chapter, he dares to say, though many others have said it before him, "The second essential religious function of the public schools is the teaching of democracy as religion." (If my readers should happen to think that his first function of the public schools is teaching something about God, they are mistaken, for his text reads:

"The first element in a practical program appears to me to be a careful utilization of the existing agencies.") And what does our author mean by teaching democracy as religion? He explains by quoting for us the statement of the articles of the democratic faith of The Educational Policies Commission, and the six articles of this faith are as follows:

"Although the boundaries of this faith are elastic and changing, the following articles, related and interwoven, must be included:

First, the individual human being is of surpassing worth; second, the earth and human culture belong to all men; third, men can and should rule themselves; fourth, the human mind can be trusted and should be set free; fifth, the method of peace is superior to that of war; sixth, racial, cultural, and political minorities should be tolerated, respected and valued."

He follows this by calling our attention to the eight loyalties which free Americans must possess:

"The free man is loyal, first, to himself as a human being of dignity and worth; second, to the principle of human equality and brotherhood; third, to the process of untrammelled discussion, criticism, and group decision; fourth, to the ideal of honesty, fair-mindedness, and scientific spirit in the conduct of this process; fifth, to the ideal of respect for and appreciation of talent, training, character, and ex-

cellence in all fields of socially useful endeavor; sixth, to the obligation and the right to work; seventh, to the supremacy of the common good; eighth, to the obligation to be socially informed and intelligent."⁶⁹

If you will look carefully at these six articles and eight loyalties, you will not even find the word God or anything that looks like God. If we are going to make democracy a synonym for God, God will surely take away our democracy from us.

And What If Atheism Should Dominate in the Thinking and Convictions of Our Nation?

AND WHAT IF America does move away from faith in God and abandon those convictions which were the vital springs of action in the lives of those who laid the foundations of our nation? What then? Will we not continue to be a strong and free nation, and victorious in war? Perhaps, for a while. But one thing will be gone, among others, and that is our standards of moral conduct. Our criteria for right and wrong, for righteousness will have been forsaken.

I think the words of James Anthony Froude, by no means a devoted Christian, but a gifted student of history, written now over sixty years ago, are worth reconsidering today.

"'Conviction of sin' has become a phrase, shallow and ineffective even in those who use it most sincerely. Yet moral evil is still the cause of nine-tenths of human misery, and it is not easy to measure the value of a man who could prolong among his fellow-creatures the sense of the deadly nature of it, even under the forms of a decomposing theology. Times are changing. The intellectual current is bearing us we know not where, and the

course of the stream is in a direction which leads us far from the conclusions in which Bunyan and the Puritans established themselves; but the truths which are most essential for us to know cannot be discerned by speculative arguments. Chemistry cannot tell us why some food is wholesome and other food is poisonous. That food is best for us which best nourishes the body into health and strength; and a belief in a Supernatural Power which has given us a law to live by and to which we are responsible for our conduct, has alone, of all the influences known to us, succeeded in ennobling and elevating the character of man. . . . It may be that other foundations may be laid hereafter for human conduct on which an edifice can be raised no less fair and beautiful but no signs of it are as yet apparent."⁷⁰

If the concept of God goes out of our thinking and out of our heart and mind, out of our conversation and out of our legislation, then the words of William Penn will come true, that if men will not have God rule over them, they will have to suffer the rule of tyrants. Under God-denying dictators men cannot know the liberty of "the four freedoms," as they do *not* enjoy them in Russia today. Let God be blotted out of our nation's deliberations and we will see real liberty stamped out.

One would think we had seen enough of the rule of tyrants as we have been looking across the Atlantic Ocean for the last thirty years not to want that curse in our own land. Germany gave up, for the most part, her faith in God, called Hitler a messiah, and brought almost eternal ruin upon that land. So did Mussolini work havoc with Italy. So have the dictators of Japan brought their nation into defeat and those of Russia their people into a speechless submission.

The Lord Jesus said that He came to make men free. The faith which He established has made us free. Of all the peoples of the earth, we are a nation of freedom. If we look now with disdain upon that faith which has given us such glorious liberty, we will sell ourselves again into slavery, the slavery of our fellow-men and of a government which without God will be cruel and rebellious, without justice, and without regard for the nobler qualities of a righteous personal life.

But there is something else to be considered here, apart from freedom and the distinctions of wealth, power, inventive genius, world leadership, victory in battle. There is the person of God to be considered. If God is the true God, our Creator, who did redeem us and deliver us from the bondage of sin and fear, if He is a God of goodness and justice and righteousness, and if from Him have come every good and perfect gift, then we owe it to God to serve and love Him, to worship and obey Him, to recognize and exalt Him. And if we forsake Him, He will forsake us. The warning God gave to Israel millenniums ago comes from the same God to us who have had even more benefits than Israel ever knew:

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions,

and drought, where there was no water; who brought thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God" (Deut. 8:11-20).

If we abandon our faith toward God, a terrible time of judgment awaits this country. What will prevent it? Surely not our puny selves! Nothing could have seemed more invincible than the iron empire of central Europe as the second world war began. She surpassed all of those who finally were arrayed against her in every conceivable military device of destruction. But God was on our side. One blunder after another on the part of those who forsook Him, and one wise move after another on the part of those whose people knelt every night in prayer to God, brought that mighty iron empire crashing to the ground, and gave us, undeserving as we are, such a victory that those who live in this country, at least, never even saw an enemy plane in its skies nor heard the roar of a single gun from a battleship or turret of any enemy on the east or on the west.

If, after all these centuries of God's kindness, a bounty such as no nation has ever known, a liberty such as no other people of history could ever rejoice in, if after all these, and seeing the enemies that had not God go down to defeat, we are going to begin to encourage the promotion of atheism, if we are going to refrain from laying hold of this satanic serpent in our secular universities, and are determined to co-operate with the pagan atheistic culture groups of the earth in mocking God and deifying man, then a fearful day of judgment awaits us.

Faith in God cannot be brought about by legislation. I am not one of those proposing some new amendment to the Constitution, nor a law to enforce church attendance by legal action. Never any of these things! Let us have freedom of worship and freedom of expression in all the things that are true and good and right. But if we are not to legislate men into the kingdom of God—and surely we are not, for this comes from the heart and only by a change of heart—let us beware that we do not legislate in favor of atheism. Let us beware as a government, national and state, that we do not give encouragement to those who would blaspheme the Name of God.

Frankly, is it not time that our great congressional legislating bodies rise up together in a powerful protest against the non-Christian aspects of this entire vast program for world education? If our government does not make strong objections to the godlessness of UNESCO pronouncements, no other large government will. If we do not, and we allow these utterances to be broadcast and widely distributed in printed documents, we are going to reap a harvest in our own country of blatant atheism, which is the vestibule to anarchy. Some of our strongest men in the

Senate and House of Representatives are speaking day by day in a powerful, fearless, and determined way against the infiltrations of communism, and some are even saying, and it is time for it to be said, that we as a nation should not be too squeamish about our frank utterances concerning Russia's world policies, and that we should cease trying to appease and propitiate this ruthless and selfish government. But, I notice in the columns of the *Congressional Record*, that often when our able legislators talk about communism, they use the phrase, not always but often, "godless communism." Why do they use this word "godless"?—because they themselves have faith in God, and know the fearful havoc that will result from any political program that deliberately blasphemes the Name of God and denies Him not only pre-eminence but His very existence. What is the use of our statesmen speaking against a communism that is godless, and a communism because it is godless, when we are as a nation officially, with millions of dollars, supporting a program such as UNESCO, launched for the "education" of the world, in which no recognition of the supremacy and sovereignty of God is allowed, and when atheists are used to formulate its policies and its pronouncements? What is the use of our crying out against the threat of "godless communism" in our own land, when one of the agencies of our government, and a powerful agency, the Federal Communications Commission, frankly says that atheism should have its place in our broadcasts, and that the reality of the God of the Christians, the God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ, the Creator and the Lord of the universe, His existence and His solitariness, are debatable subjects? When we say that, we forfeit what for cen-

turies we have always claimed, that there is only one true God, and that this God is our God, and we will serve Him unto death. By *His* blessing our nation began, by those who worshipped Him its foundations were laid, upon principles of His revelation its laws were enacted, and by His grace and mercy we have been again and again delivered from the power of our enemies.

The words of Amos, a book perhaps not too often read these days, should be reread in the light of what is transpiring round about us. God intended the hearts of ancient Israel to be warned as He spoke through this prophet words which still speak appropriately to us today, for God is ever the same, righteousness is ever righteousness. Obedience to God is manifested in the same way today as it was in those ancient times, and to seek good and not evil brings the same results today as it did then—life and the favor of God that He may continue to be gracious to us.

“Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth,—Jehovah, the God of hosts, is his name.

“Ye who turn justice to wormwood, and cast down righteousness to the earth, seek him that maketh the Pleiades and Orion,

and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (Jehovah is his name); that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.

“Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph” (Amos 4:12, 13; 5:7-9, 14, 15, A. S. V.).

We began this study with a statement from the address given by the Speaker of the House of Representatives at the opening of the 80th Congress. May I close it with the words spoken in the same House of Representatives and in the same Congress, though two months later, by Representative John E. Rankin of Mississippi: “I am for cleaning house and fumigating every department of this government. . . Mr. Speaker, we are coming to a great showdown with atheistic communism throughout the world; but while we are cleaning the other fellow’s house (has reference to our action regarding Greece) let us clean our own and drive these subversive elements from every branch of our government, from our educational institutions, from labor unions, and from every phase of American life. Let us save America for Americans. This is the last stand of civilization as we know it.”⁶¹

“Who would not fear thee, O king of nations? for to thee doth it appertain: forasmuch as among all in their kingdoms, there is none like unto thee” (Jer. 10:7).

References to Sources

1. *Congressional Record*. Eightieth Congress. Jan. 3, 1947, pp. 34, 35.
2. The full title of the 5-page mimeographed verdict reads—"Before the Federal Communications Commission, Washington, D. C. In re: Petition of Robert Harold Scott. For Revocation of Licenses of Radio Stations KQW, KPO, and KFRC. Memorandum Opinion and Order." It bears the date of July 19, 1946, and carries the signature of T. J. Slowie, Secretary of the Federal Communications Commission.
- 2a. *Writings of Thomas Jefferson*. Memorial edition. Washington. Vol. XV. p. 425.
- 2b. *ibid*, Vol. XVI. p. 110.
- 2c. KOCH, ADRIENNE. *The Philosophy of Thomas Jefferson*. New York: 1943. Columbia University Press.
- 2d. PARTON, JAMES. *Life of Andrew Jackson*. New York: 1860. Vol. III. p. 648.
3. BOUVIER, JOHN. *Law Dictionary and Concise Encyclopedia*. 3rd ed., rev. 1914. Vol. I, p. 274.
4. *Words and Phrases*. St. Paul, 1940. IV. 714. See also *Corpus Juris Secundum*. 1937. Vol. VII. p. 166.

The question of whether atheistic expressions do or do not rightly belong in the category of blasphemy, which has always been considered a criminal act, whether the law pertaining to it or not is enforced, has undergone considerable change in the last three centuries in English-speaking countries. In 1675, Lord Hale in a famous case relating to this subject declared, "To say religion is a cheat is to dissolve all those obligations whereby the civil societies are preserved; Christianity is parcel of the laws of England; and therefore to reproach the Christian religion is to speak in subversion of the law."

A century later, Blackstone in his famous *Commentaries* declared that "Christianity is a part of the laws of England," and this was repeated in scores of legal cases during the next century and a half.

Hawkins in his *Pleas of the Crown* declared that the crime of blasphemy should be applied to "all denials of the being or providence of God, contumelious reproaches of Jesus Christ, and profane scoffing at the Holy Scriptures, or exposing any part thereof to contempt or ridicule."

Even as late as the latter part of the nineteenth century, atheism was made a crime for Stephen, in his then standard *Digest of Criminal Law*, insisted that a denial of the truth of Christianity in general, or the existence of God, whether the terms of such publication are decent or otherwise, is blasphemy. (6th ed., 1904, p. 125).

It seems to be generally insisted, however, by most legal authorities today that atheism cannot in itself be called a crime whatever Christian people may think of it, and however radical the attitude of our jurists is today from the views held a century and more ago. An article on "The Legality of Atheism" in the *Harvard Law Review* in December, 1917, after summarizing various views on the question concluded, "It may therefore be concluded that today the promotion of atheism in decorous ways is not a crime."

The latest standard work, Burdick's *Law of Crime* gives the following definition of blasphemy as it is generally accepted by judges and lawyers today. "Blasphemy consists in scoffingly or irreverently ridiculing or impugning the doctrines of the Christian faith; or in uttering or publishing contumelious reproaches of Jesus Christ; or in profane scoffing at the Holy Scriptures or exposing any part thereof to contempt or ridicule; but it is not blasphemy to contend, with due gravity and propriety, that the Christian religion or any part of its doctrine, or the whole or any part of the Holy Scriptures is untrue" (William L. Burdick: *The Law of Crime*, Albany: 1946. Vol. III. p. 398).

4a. I have copied this statement directly from the answer to the petition filed by Mr. Scott, graciously sent to me by the firm of Dow, Lohnes and Albertson.

5. These sentences are from Mr. Denton's address

before the Chicago Council of Foreign Relations, Jan. 9, 1947, reprinted in the *Congressional Record*, Jan. 22, 1947, pp. A240, A241.

6. The announcement of Professor Huxley's election to this post, appearing in the *New York Times*, Dec. 7, 1946, says, in part, "Dr. Huxley's new position will be merely a continuation under more permanent form, of the one he has held since November, 1945, when the Preparatory Commission was set up. He will be responsible for UNESCO's first program of action, which includes appointing the Sectariat. He will wield considerable power because UNESCO's governing body, the Executive Council, is composed of eighteen members from widely separated sections of the world, and therefore is not likely to meet very often." The *New York Herald Tribune* for the same date, concludes its article on the same matter—"If the general conference approves resolutions adopted in sub-committees, Huxley faces a full program in 1947, including a drive against illiteracy, revision of textbooks as part of an effort to secure world peace, and a plan to try to extend culture, education, and science through the press, films and radio, toward a real development of international understanding." There is a long article, "UNESCO: Its Purpose and Philosophy," by Dr. Huxley, in *Free World*, Dec., 1946, pp. 27-34, in which he frankly confesses—"From acceptance of certain principles or philosophies, UNESCO is obviously debarred. Thus it cannot base its outlook on one of the competing religions of the world as against the others, whether Islam, Roman Catholicism, Protestant Christianity, Buddhism, Unitarianism, Judaism, or Hinduism."
7. HUXLEY, JULIAN. *Essays of a Biologist*. New York: 1923. p. 295.
8. For an extended statement concerning his idea of the non-existence of God, see his *Uniqueness of Man*. London: 1941. pp. 280-282.
9. HUXLEY, JULIAN. "A Biologist Looks at Man," in *Fortune*, December, 1942. Vol. 26, p. 138.
10. HUXLEY, JULIAN. *What Dare I Think?* New York: 1931, p. 268.
- 10a. HUXLEY, JULIAN. *Unesco: Its Purpose and Its Philosophy*. Public Affairs Press, Washington, D.C.: 1947. p. 7.
- 10b. *ibid*, pp. 36, 39.
- 10c. *ibid*, p. 8.
- 10d. *ibid*, p. 61.
- 10e. *ibid*, p. 44.
- 10f. *ibid*, p. 37.
- 10g. *ibid*, p. 61.
- 10h. *ibid*, p. 21.
11. A full account of this very important debate has, for some strange reason, not appeared in any newspaper or periodical in our country, up to the present time. According to the *New York Times*, Nov. 13, 1945, p. 9 (col. 4) Dr. MacLeish defended his action in stating, "It is not a question of incorporating noble thoughts but of drafting a constitution acceptable to all peoples of the world." We will hear this kind of an argument frequently in the days immediately before us, which means, "Because some other nations of the world do not believe in God, we will be silent about God."
- 11a. Through the kindness of the *New York Times*, I have before me a complete copy, in French, of this address, and these words are, therefore, from the original. That the speaker believed Nietzsche's diagnosis to be correct would seem also to be the opinion of those who heard him. Mr. John L. Brown in his "The French Literary Scene: A Report from Paris," in the *New York Times Book Review*, Dec. 22, 1946, reports Malraux as "noting that 'the death of God' was the central fact in the history of the nineteenth century."
12. MEIKLEJOHN, ALEXANDER. *Education Between Two Worlds*. New York: 1942. p. 202
13. *Information Bulletin* (Library of Congress) Jan. 21-27, 1947. Appendix, pp. 1-8.
14. "UNESCO: The Promotion of Peace," by Elisabeth Anthony Dexter, in *Christianity and Crisis*. Jan. 20, 1947. Vol. VI, p. 3.
- 14a. United States National Commission for the United Nations Educational, Scientific and Cultural Organization. Report on the First Meeting, September 1946. United States—United Nations Information Series 14. U. S. Government Printing Office, Washington, D.C. p. 11.

- 14b. "Unesco's Program of Mass Communication: I." *Political Opinion Quarterly*. Winter 1946-47. pp. 517-539. The United States government itself is already broadcasting in thirty-five different languages.
- 14c. See the address of the Hon. Chester E. Morrow, Representative from New Hampshire, in the *Congressional Record*, March 6, 1947. pp. 1815-1820. There are forty-four nations at the present time co-operating in UNESCO. Our relationship to UNESCO is stated in Public Law 565, signed by President Truman, July 30, 1946. The concluding sentences of this paragraph will be found in the Report referred to above, p. 39.
15. I have copied this from Roland G. Usher: *The Pilgrims and Their History*. New York: 1920. pp. 74, 75. Of this compact, Bancroft said—"This was the birth of popular constitutional liberty . . . In the cabin of the *Mayflower* humanity recovered its rights and instituted government on the basis of 'equal laws' for the 'general good.'" BANCROFT, GEORGE. *History of the United States*. Rev. ed. Boston: 1879. Vol. I. p. 244.
16. BRADFORD, WILLIAM. *History of Plymouth Plantation*. I have checked with the original, but this passage, and many more, may be conveniently found in Perry Miller and Thomas H. Johnson: *The Puritans*, New York, etc.: 1938. pp. 91-117.
17. WINTHROP, JOHN. *Modell of Christian Charity*. In *Winthrop Papers*. Vol. II. Boston: 1931. Quoted in Miller and Johnson, *ibid*, p. 195.
18. FISKE, JOHN. *The Beginnings of New England*. Boston: 1889. pp. 37, 45, 46. Likewise J. L. Motley—"It is certain that France, England, the Netherlands and North America, owe a large share of such political liberties as they have enjoyed to Calvinism." *History of the United Netherlands*. Vol. III. p. 361. Also, one of our most distinguished historians, the late Professor Herbert L. Osgood—"The modern revolutionary movement began not in the eighteenth but in the sixteenth century. Protestantism, especially in the form which Calvin gave it, was hostile to the absolutism both in Church and State, and carried with it a moral vigour without which the mere revival of classical learning would have been powerless to effect deep social changes."
- "Political Ideas of the Puritans," in *Political Science Quarterly*, March 1891. Vol. VI.
19. *Records of the Colony and Plantation of New Haven from 1638 to 1649*. Hartford: 1857. Vol. I. p. 130.
20. *Records of the Colony or Jurisdiction of New Haven, 1653-1656*. p. 562. This may be conveniently consulted in *Documentary Source Book of American History*. Edited by William Macdonald, new and enl. ed., New York: 1916, p. 46.
21. *Charter and Laws of Pennsylvania*. Harrisburg: 1879, p. 107.
22. *The Statutes at Large, being a Collection of all the Laws of Virginia, etc.* New York: 1823. Vol. I. pp. 89ff.
23. POORE, B. P. *The Federal and State Constitutions*, Washington, D. C.: 1877. Vol. I. p. 276.
24. POORE, *ibid*, Vol. II. pp. 1626, 1627.
25. POORE, *ibid*. Vol. I. p. 957.
For an interesting collection of such early enactments in a small volume, for too many years out of print, and quite difficult to come upon, see *The United States a Christian Nation*, by David J. Brewer, for many years Associate Justice of the Supreme Court of the United States, Philadelphia: 1905. There is a remarkable article by Justice Brewer, now long forgotten, "The Religion of a Jurist," in the *Outlook*, June 24, 1905, Vol. LXXX. pp. 533-536, concluding with these words: "Out of my judicial experience, and looking through the glass of my lifework, I have learned to see in the Cross the visible symbol of faultless justice, and in the Resurrection of Christ the prophecy and truth of its final triumph."
26. *Journals of the Continental Congress*, edited by Worthington Chauncey Ford. Washington, D. C.: 1904. Vol. I. p. 38.
27. *ibid*, Vol. I. p. 90.
28. *ibid*, Vol. I. 118.
29. *ibid*, Vol. II. p. 87.
30. *ibid*, Vol. IV. pp. 208-209.
31. *ibid*, Vol. VIII. pp. 733, 734.
In reading these uncompromising confessions of faith in God in the pages of the

priceless documents of our nation's early days, it is well worth recording the verdict of a distinguished statesman of Great Britain, at this very time when the colonies were revolting, Lord Chatham. "When your Lordships look at the papers transmitted to us from America; when you consider their decency, firmness and wisdom, you cannot but respect their cause and wish to make it your own. For myself I must declare and avow that in all my reading and observation—and it has been my favorite study—I have read Thucydides and have studied and admired the master statesmen of the world—that for solidity of reason, force of sagacity, and wisdom of conclusion under such complications of difficult circumstances, no nation or body of men can stand in preference to the General Congress in Philadelphia." Quoted in Charles A. Beard and Mary Beard: *The Rise of American Civilization*. 1930. Vol. I. p. 188.

For other similar manifestoes, etc., of the Continental Congress, see, e.g., that of Nov. 1, 1777, Vol. IX, pp. 854, 855; March 7, 1778, Vol. X, pp. 229, 230; Oct. 30, 1778, Vol. XII, pp. 1080, 1081; and Nov. 17, 1778, Vol. XII, p. 1139. The resolution of March 7, 1778, is so (regrettably) different from government papers we now see that I cannot help but insert it here: "The committee appointed to prepare a recommendation to the several states, for setting apart a day of fasting, humiliation, and prayer, brought in the same; which was read and agreed to as follows:

"Whereas, Almighty God, in the righteous dispensation of his providence, hath permitted the continuation of a cruel and desolating war in our land; and it being at all times the duty of a people to acknowledge God in all his ways, and more especially to humble themselves before him when evident tokens of his displeasure are manifested; to acknowledge his righteous government; confess, and forsake their evil ways; and implore his mercy:

"RESOLVED, That it be recommended to the United States of America to set apart Wednesday, the 22nd day of April next, to be observed as a day of fasting, humiliation, and prayer; that at one time, and with one voice, the inhabitants may acknowledge the righteous dispensations of Divine Providence, and confess their iniquities and transgressions, for which the land mourneth; that they

may implore the mercy and forgiveness of God; and beseech him that vice, prophane-ness, extortion, and every evil, may be done away; and that we may be a reformed and happy people; that we may unite in humble and earnest supplication, that it may please Almighty God, to guard and defend us against our enemies, and give vigour and success to our military operations by sea and land; that it may please him to bless the civil rulers and people, strengthen and perpetuate our union, and, in his own good time, establish us in the peaceable enjoyment of our rights and liberties; that it may please him to bless our schools and seminaries of learning, and make them nurseries of true piety, virtue and useful knowledge; that it may please him to cause the earth to yield its increase, and to crown the year with his goodness.

"And it is recommended to the inhabitants of the United States to abstain, on that day, from labour and recreations."

There is a remarkable collection of relevant material in Dr. W. DeLoss Love's *The Fast and Thanksgiving Days of New England*. Boston: 1895. pp 607, but I have used none of its rich material for this study. Edmund Cody Burnett, in his exhaustive work *The Continental Congress*, New York: 1941, has most unfairly given almost no attention to the matters we have here set forth.

- 31a. MORRIS, M. F. *History of the Development of Constitutional and Civil Liberty* (1898), pp. 9, 173. I have taken this from Benjamin Fletcher Wright, Jr.: *American Interpretations of Natural Law*. Cambridge: 1931. Harvard University Press. p. 292, note 4. See also Chap. 2 in Wright's volume entitled "Divine Law in Early New England," also NETTLES, C. P. *The Roots of American Civilization*. New York: 1938. Chap. 7.
- 31b. WOODHOUSE, A. S. P. *Puritanism and Liberty*. London: 1938.
- 31c. JAY, WILLIAM. *Reply to Remarks of Rev. Moses Stuart on Hon. John Jay, etc.* New York: 1850. p. 5.
- 31d. Found conveniently in Henry Steele Commager: *Documents of American History*, New York: 1940. pp. 125, 126. For a full dis-

- cussion of this epochal debate see, Wm. Taylor Thom: *The Struggle for Religious Freedom in Virginia*. Baltimore: 1900.
- 31e. BLACKSTONE, SIR WM. *Commentaries*. 12th ed. (1793). p. 125.
32. These addresses of the "Father of his Country" are to be found in so many easily accessible volumes that I have not felt it necessary to give references for same. Washington's Farewell Address was read aloud this year on Feb. 21, 1947, in both the Senate, and the House of Representatives and was consequently reprinted in the *Congressional Record*.
33. JOHNSON, WILLIAM. *Reports of Cases Argued and Determined in the Supreme Court of Judicature . . . in the State of New York*. 1811. Vol. VIII. p. 294.
34. The entire document is quoted in Samuel Eliot Morison: *The Founding of Harvard College*. Cambridge (Mass.): 1935, pp. 432-437.
35. NORTHRUP, CYRUS. *Two Centuries of Christian Activity in Yale*. New York: 1901. pp. 3-6.
36. *A History of Columbia University 1754-1904*. New York: 1904. p. 444.
37. BARLETT, SAMUEL C. *Centennial Celebration at Dartmouth College, July 21, 1869*. p. 90.
38. LORD, NATHAN. *A Letter to the Alumni of Dartmouth College on its Hundredth Anniversary*. New York: 1869. p. 5.
39. JERNEGAN, MARCUS WILSON. *The American Colonies: 1492-1750*. New York: 1941. p. 188.
40. This entire discourse will be found in John Wingate Thornton: *The Pulpit of the American Revolution*. Boston: 1860. pp. 401-520.
41. WEBSTER, DANIEL. *Works*. Vol. VI. pp. 133, 177.
42. Quoted in Edward J. Giddings: *American Christian Rulers*. New York: 1889. pp. 525, 526.
43. JAY, WILLIAM. *The Life of John Jay*. New York: 1833. Vol. I. pp. 515, 516. Toward the end of this extraordinarily beautiful prayer, which is four pages in length, are these words: "Without thee we can do nothing; condescend to abide in me, and enable me to abide in thee, as the branch in the vine. Let thy Holy Spirit purify, and cause it to produce fruit meet for repentance and amendment of life."
44. This entire address may be found in the *Bible Society Record*, March, 1844.
- 44a. STORY, JOSEPH. *Commentaries on the Constitution of the United States*. 3rd ed., Boston: 1858. Vol. II. p. 661. See also Mr. Justice Brewer. "It being historically true that the American people are a religious people, is shown by the religious objects expressed by the original grants and charters of the colonies, and the acts of their history, as well as in the constitutions of the States, and the Nation, the courts, in construing statutes, should not impute to any legislature a purpose of action not against religion." *Supreme Court Reporter*. February 29, 1892. Vol. XII. p. 511.
45. *Congressional Globe*, February 19, 1844. pp. 294, 295.
46. PREBLE, GEORGE HENRY. *History of the Flag of the United States of America*, rev. ed., Boston: 1880. pp. 683-700; BARTON, WILLIAM E. *Life of Abraham Lincoln*, Vol. I. pp. 283, 284.
47. I have taken this from David McAllister: *Christian Civil Government in America*, 6th ed. Pittsburgh: 1927. p. 316.
48. LEE, CAPTAIN ROBERT E. *Recollections and Letters of General Robert E. Lee*. New York: 1904. pp. 87-88. My attention was originally drawn to these items some years ago in reading JOHNSTONE, WILLIAM J. *Robert E. Lee the Christian*. New York: 1933. (See p. 99). Dr. Douglas Southall Freeman, in his monumental *R. E. Lee: A Biography*, Vol. I. p. 503, says, "Over his movements as a soldier he hesitated often, but over his acts as a man never. There was but one question: What was his duty as a Christian and a gentleman."
49. BROWNE, ROBERT. *Abraham Lincoln and the Men of His Time*. Rev. ed. Chicago: 1907, Vol. II. p. 426.
50. CHITTENDEN, L. E., *Recollections of President Lincoln and His Administration*. New York: 1891. pp. 449, 450.
51. *Writings of Abraham Lincoln*. Ed. by A. B. Lapsley. Vol. V. p. 204. For an exhaustive in-

- vestigation of Mr. Lincoln's faith see the remarkable work by Dr. William E. Barton: *The Soul of Abraham Lincoln*. New York: 1920.
52. HOLLAND, J. G. *Life of Abraham Lincoln*. Springfield, Mass: 1866. p. 440.
 53. *The Writings of Abraham Lincoln*. Ed. by A. B. Lapsley. 1862-1863. Vol. VI. pp. 235, 236. New York: 1906.
 54. CHITTENDEN, *ibid*, p. 448.
 55. Quoted in D. Raymond Taggart: *The Faith of Abraham Lincoln*. Topeka, Kansas: 1943. p. 62.
 - 55a. It is not my desire here to enter into the theology of Mr. Coolidge's statements. Man was made in the image of God. By creation we are all of one blood, and thus equal. But sin has alienated man from God, and now men are reconciled to God only by Christ, and made the children of God by the impartation of a new life. We are all brothers by blood relationship; we are the children of God only by faith in Christ.
 - 55b. *New York Times*, October 21, 1925. pp. 1, 2.
 - 55c. *New York Times*, May 31, 1926. p. 4.
 56. OTTO, M. C. *The Human Enterprise*. New York, 1941. pp. 322-25, 334.
 57. The volume referred to is *General Education in a Free Society*. Cambridge: 1945.
 58. EDMAN, IRWIN. "Columbia Galaxy" in *Great Teachers*, ed. by Houston Peterson, New Brunswick: 1946. p. 192. By permission of Rutgers University Press.
 59. WILLIAMS, J. PAUL. *The New Education and Religion*. New York: 1945. pp. 183, 184. By permission of the publishers, Association Press. On the danger of substituting democracy, or the Supreme Court, or the idolization of great character, e.g., Abraham Lincoln, see some sober remarks in *The Course of American Democratic Thought*, by Dr. Ralph Henry Gabriel of Yale University. New York: 1940, pp. 14, 15, 407, 413, etc.
 60. FROUDE, JAMES ANTHONY. *John Bunyan*. London: 1895. Chap. X. pp. 180, 181.
 61. *Congressional Record*, March 11, 1947. p. 1973.



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